MARR[illegible]
OF SACR[illegible]
DIVINITY

DRAWNE OVT OF TH[illegible]
holy Scriptures, and the Interpreters
thereof, and brought into Method.

BY

WILLIAM AMES, sometime Doctor and
professor of Divinity in the famous Univer-
sity at *Franeker* in *Friesland*.

Translated out of the Latine, for the benefit of such who
are not acquainted with strange Tongues.

Whereunto are annexed certaine Tables representing the
substance and heads of all in a short view, directing
to the Chapters where they are handled. As also a table
opening the hard words therein contained.

A Worke usefull for this Season.

I. Bell. 1 COR. 14. 26.

When yee come together, every one hath a Psalme, hath a Doctrine,
hath a Tongue, hath a Revelation, hath an Interpretation. Let all
things be done unto edifying.

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A Briefe Premonition, or [illegible] ning of the Author, touching the reason of his purpose.

ALthough I doe not assume this to my selfe, to comprehend in my minde all the thoughts of evill speakers, yet I foresee divers exceptions which this my endeavour (proceeding certainly from a very good intent) *Pro seculi genio* according to the disposition of the world, will fall into; the chiefe of which I purpose briefly to meete withall.

Some, and those indeed not unlearned, dislike this whole manner of writing, that the sum of Divinity should be brought into a short compend. They desire great Volumes, wherein they may loosely either dwell, or wander. Whom I desire to consider, that all have not so great leasure, or so vast a wit, as to hunt the Partrich in the Mountaines, and Woods: but that the condition of many doth rather require, that the nest it selfe, or the [illegible] of the matter which they pursue, bee shewed without any more adoe.

heads be handled in a Rhetoricall way, but they thinke that every particle is not so punctually to be insisted on. But indeed, when the speech is carried on like a swift stream, although it catch many things of all sorts, yet you can hold fast but a little, you can catch but a little, you cannot find where you may constantly rest: but when certaine rules are delivered, the Reader hath, always, as it were at every pace, the place marked where he may set his foot.

Some also there will be, who will condemne the care of Method, and Logicall form as curious and troublesome. But to them a sounder judgement is to be wished, because they remove the art of understanding, judgement, and memory from those things, which doe almost onely deserve to bee understood, known, and committed to memory.

On the other side there will not be wanting some who will require more exactnesse of the art of Logick, whom I could not fully satisfy if I would, through my own imperfection, neither indeed would I so much as I could, because of the weaknesse of others. I imagine there will not be few who will thinke that

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to set forth [illegible] institutions as these, [illegible] many labours of learned men in the same kind, is superfluous, and but to doe that which hath been done before. Of whose opinion I should readily be, if any thing of this kind were extant, which did please all in every respect.

Which notwithstanding, I would not have so taken, as if it ever came into my mind to hope any such thing of this writing; but because I am not out of hope, that it may come to passe that two, or three or so, may fall upon this of ours, who may here find something more fit to instruct, and stir them up to piety, then they have observed in the more learned writings of others; which conjecture if it doe not faile me, I shall think I have done a work worth the labor.

I cannot but expect to be blamed of obscurity of those that are not so skilful, whom I desire 'that they would learne of *Cyrus*, *Radiorum* τὰς 'Σκιάσεις *latis luminibus non tam esse suaves*, that 'is, The diffused brightnesse of the beames of 'the Sun is not so pleasant in large windowes; certainly a contracted light, although it may seem small, yet it doth more enlighten (if a man come neere and observe) then that which is, as it were dispersed, by too much enlargement.

The drinesse of the style, and harshnesse of some

The Authors purpose herein is an apology to the translation: if any thing seeme harsh, or obscure, the Reader is desired to apply himselfe to that which is more easie in the Book, whereby he shall be sure not to read in vaine; And after a while, even the hardest and harshest place, may come easie [illegible] by due meditation very [illegible]

words will be much blamed by the fastidious persons. But I doe profer to exercise my selfe in that heresie, that when it is my purpose to Teach, I thinke I should not say that in two words which may be said in one; and that that key is to be chosen which doth open best, although it be of wood, if there be not a golden key of the same efficacy.

Lastly, if there be any who desire to have some practicall things, especially in the latter peart of this *Marrow*, more largly explained, we shall indeavour to satisfie them hereafter (if God give leave) in a particular Treatise, which at this time we have an affection to, touching questions which are usually called * cases of conscience.

* Which is now extant in Latin and were to be wished if were also translated to the Authors Native Tongue.

If there be any who doe yet find fault with, or desire other things, I would intreat them, that they would vouchsafe candidly to impart to me their thoughts, which may afford desired matter for a just apology, or due amendment.

THE FIRST BOOK OF DIVINITY.

The first Chapter.

Of the Definition, or Nature of Divinity.

DIvinity is the doctrine of living to God, *John* 6.68. The words of eternall life, *Act.* 5.20. The words of this life, *Rom.* 6.11. *Reckon your selves* to be alive unto God.

2 It is called a doctrine, not as if the name of Intelligence, Science, Sapience Art, or Prudence were not hereto belonging, for all these are in every accurate Discipline, and especially in Divinity; but because this discipline is not from *Nature and humane invention*, (as others are) but from divine revelation and institution. *Isa.* 51.4. Doctrine shall proceed from me, *Mat.* 21.25. From Heaven: why did you not then believe him? *John* 9.29. We know that God spake to *Moses*, *Gal.* 1.11,12. The Gospell is not according to

man: for neither did I receive it from man, neither was I taught it, but by Revelation, *Iohn* 6.45.

3. The principles of other Arts being inbred in us may be *polished and brought to perfection*, by sense, observation, experience, and induction: but the solid principles of Divinity *how ever they may be brought to perfection by study and industry, yet they are not in us from Nature. Mat.* 16.17. flesh and blood hath not revealed this unto thee.

4. But seeing every Art consists of rules, whereby some Act of the Creature is directed, and seeing life is the most noble of all acts, it (that is Divinity) cannot properly be conversant about any other thing then about life.

5. And seeing that, that life of the Creature is most perfect, which comes neerest to the living, and life-giving God, therefore the nature of Divinity-life is to live to God.

6. Men live to God when they live, according to the will of God; to the glory of God, God *mightily working in them*, 1 *Pet.* 4.2.6 that he might live after the will of God; according to God. *Gal.* 2.19.20. That I may live to God: Christ lives in me. 2 *Cor* 4.10. that that life of Jesus might be manifest in our bodies. *Phil.* 1.20. Christ shall be magnified in my body, whether by life or death.

7. This life, as touching its essence remaines one and the same, *from its beginning unto eternity. Iohn* 3.36. & 5.24. He that believeth in the Sonne hath eternall life, 1 *Iohn* 3.15. Life eternall remaining in him.

8. But although in this life there is contained as well to live happily as to live well, yet ζῆν, to live well, is more excellent then εὐδαιμονεῖν, to live happily; and that which ought cheifly and finally to be respected is not blessednesse, which respects our profit, but goodnesse, which is referred to Gods glory. Therefore Divinity is better defined by that good life whereby we live to God, then by a blessed life whereby we live to our selves; as it is called of the Apostle by a *Synecdoche*. The doctrine according to God lives, 1 *Tim.* 6.3.

A figure containing part for the whole.

9. Moreover seeing this life is a spirituall act of the whole man, whereby he is caried on to enjoy God, and to doe according to his will; and it is manifest that those things are

proper

proper to the will, it followes that the prime and proper ſubject of Divinity is the will. *Pro.* 4. 23. From the heart commeth actions of life. And 23.26. *Give me thy heart.*

10. But ſeeing this life and will is truly and properly our moſt perfect practiſe, It is of it ſelfe manifeſt, that Divinity is practicall, and not a ſpeculative diſcipline, not onely in that common reſpect, whereby other diſciplines have their εὐπραξία, well doing for their end, but it is practicall in a peculiar and ſpeciall manner and above all other.

11. Neither indeed is there any thing in Divinity which is not referred to the laſt end, or to the meanes pertaining to that end: all of which kind doe directly tend to Practiſe.

12. This practiſe of life is ſo perfectly contained in Divinity, that there is no precept univerſally true pertaining to living well, contained in the diſciplines of houſhold government, morality, politicall government or making Lawes, which doth not properly pertaine to Divinity.

13. Divinity therefore is of all Arts, the ſupreame, moſt noble, and the maſter-peece, proceeding in a ſpeciall manner from God; treating of God, *and divine matters*, and tending and leading man to God, in which reſpect it may be not unfitly called θεωζία, or θεωργία, as well as θεολογία, that is a diving to God, or a working to God, as well as a ſpeaking of God.

CHAPTER II.

Of the Diſtribution or parts of Divinity.

1. THere are two parts of Divinity, Faith and obſervance. 2 *Tim.* 1.13. Hold the expreſſe forme of wholeſome words which thou haſt heard of mee with faith and love. 1 *Tim.* 1.19. Having faith and a good conſcience. *Pſal.* 37.3. Truſt in the Lord and doe good. Of thoſe parts did the Divinity of *Paul* conſiſt, *Acts* 24.14,15, 16. I believe all things that are written, and have hope in God: I exerciſe my ſelfe to have a conſcience void of offence: the ſame were the parts

of *Abrahams* divinity, *Gen.*15.6.& 17.1. *Abraham* believed *Jehova*: walke before me continually and be perfect. The same doth Christ require of his Disciples, when besides faith he requires that they observe all things that he hath commanded, *Mat.*28.20. The same doth *Paul* handle, in the Epist. to the *Romans*, wherein tis manifest that the summe of Divinity is contained. Finally, he would that the same should be taught in the Churches *Tit.*3.8. these things I will that thou affirme, that they that have believed God, might be carefull to goe before in well doing.

2. A property of this distribution (which is required in a genuine distribution of every art) is, that it flowes from the nature of the object. For seeing the beginning and first act of spirituall life, (which is the proper object of Divinity) is faith, and the second act or operation flowing from that principle is observance, it necessarily followes that those two are the genuine parts of Divinity, neither is there any other to be sought for.

3. In the old Testament (fitly for that legall and servile estate) Divinity seemes sometime to be divided into the feare of God and observing of his Commandements, according to that *Eccles.*12.15. The summe of all is, feare God, and keepe his Commandements, for this is the whole duty of man. But by a metonymie faith is included on the former part, as appeares out of *Pro.*3.5.7. Trust in the Lord with all thine heart: feare the Lord, and depart from evill.

4. These two parts in use indeed and exercise are alwayes joyned together: yet in nature and precepts they are distinguished.

5. They are also so distinguished in order of nature, that faith holds the first place, and spirituall obedience the latter: for there can be no vitall actions broughs forth, unlesse a principle of life be first begotten within.

CAP. III.

CHAPTER III.

Of Faith.

1. FAith is a reſting of the heart on God, as on the author of life and eternall ſalvation: that is to ſay that by him we may be freed from all evill; and obtaine all good. *Eſa.* 10. 20. Let him leane upon *Iehova* the holy one of Iſrael in Faith. *Pſal.* 37. 5. *Rolle* thy way upon *Iehova*, and truſt in him, *Iere.* 17. 7. Bleſſed is the man who truſteth in *Iehova*, and whoſe confidence *Iehova* is.

2. To believe commonly ſignifies an act of the underſtanding *yeelding aſſent* to teſtimony: but becauſe the will is wont to be moved thereupon, and to ſtreteh forth it ſelfe to embrace the good ſo *allowed*, therefore Faith doth aptly enough ſet forth this act of the will alſo, in which manner it is neceſſarily underſtood in this place. For it is a receiving, *Iohn* 1. 12. As many as received him,—who believe.

3. Hence Faith is caried *unto that good which by it is made ours*, is an act of election, an act of the whole man, which things doe in no wiſe agree to an act of the underſtanding. *Iohn* 6. 35. He that commeth to me,—he that believeth in mee.

4. Therefore although Faith alwayes perſuppoſe a knowledge of the Goſpell, yet there is no ſaving knowledge in any, (*and which differs from that* which is found in ſome that ſhall not be ſaved) but what followes this act of the will, and depends upon it. *Iohn* 7. 17. & 8. 31. 32. 1 *Iohn* 2. 3.

5. That truly Chriſtian Faith which hath place in the underſtanding doth alwayes leane upon a Divine teſtimony, as it is Divine: yet this teſtimony cannot be received without a pious affection of the will towards God. *Iohn* 3. 33. He that receiveth his teſtimony, hath ſealed that God is true, *Rom.* 4. 20. He was ſtrengthened in Faith, giving glory to God.

6. Neither yet becauſe it is grounded only upon a teſtimony, is it the more uncertaine and doubtfull: but more certaine

in its own nature then any humane ſcience, becauſe it is caried to its object under a formall reſpect of infallibility: although by reaſon of the imperfection of the habit whence Faith flowes, the aſſent of Faith in this or that ſubject oft-times appeares weaker then the aſſent of ſcience.

7. Now God is the object of Faith, not as he is conſidered in himſelfe, *but as we by him doe live well.* 1 *Tim.*4 10. We hope in the living God, who is the preſerver of all men, eſpecially of thoſe that believe.

8. Chriſt as Redeemer is the mediate object of Faith, but not the higheſt, for we believe in God through Chriſt. *Rom.* 6.11. to live to God by Chriſt 2 *Cor.*3,4. we have truſt through Chriſt to God-ward 1 *Pet.* 1. 21. *Through him believing in God.*

9. The ſentences in the Scriptures or promiſes, doe containe and preſent an object of Faith, and they are called the object of Faith by a *Metonymy of the adjunct.* The good which is propounded to be obtained, as it is ſuch, is the end and effect of Faith, not properly the object it ſelfe.

But that, upon whoſe power we reſt, in the obtaining of that good, is the proper object of Faith, 1 *Cor.*1.23. We preach Chriſt, and 2. 2. I determined to know nothing among you but Jeſus Chriſt, 2 *Cor.* 5.19. God in Chriſt.

10. With this Divine Faith, which looketh to the will of God and our own ſalvation, we muſt not ſimply believe any man, but God above, *Rom.*3.4. Every man is a lyar. 1 *Cor.*2.5. that your faith *conſiſt not* in the wiſdome of men.

11. Therefore the Authority of God is the proper and immediate ground of all truth in this manner to be believed: whence is that ſolemne ſpeech of the Prophets every where, the Word of the Lord. Thus ſaith the Lord.

12. Hence, the laſt reſolution of Faith as it ſets forth a thing to be believed, is into the authority of God, or Divine revelation. 2 *Pet.*1.20.21. If ye firſt know this, that no prophety of Scripture is of private interpretation, &c. *Iohn* 2.29 We know that God ſpake to *Moſes*; As the laſt reſolution of it as it notes the act of believing, is into the operation, and inward perſwaſion of the Holy Spirit, 1 *Cor.*12.3. 11. That none can call Jeſus Lord, but by the Holy Spirit.

13. This

13. This Faith whereby we believe not only a God, or give credit to God, but believe in God, is true and proper confidence, not as by this word is set forth a certaine and absolute perswasion of good to come, but as it signifies chusing and apprehending of a sufficient, and fit meanes, and such wherein such a perswasion, and expectation is founded. In which sence men are said to put confidence in their wisdome, power, friends and riches. *Psa.* 78. 21. They believed not in God nor trusted in his salvation.

14. This is every where declared in those phrases of Scripture, wherein the true nature of solid Faith is unfolded, שען על *To lean upon, as Hay* 10. 20. *and* שען אל *Pro.* 3. 5. & שעיב *Isa.* 50. 10. בטח *Pro.* 3. 5. *Isa.* 50. 10. סעד *Psal.* 71. 6. πιστεύειν ἐπὶ *vel* εἰς. *Rom.* 10. 11.

15. Therefore to believe in God, is in believing to cleave to God, to leane on God, to rest in God as in our all-sufficient life and salvation. *Deut* 30. 20. by cleaving to him, for he is thy life.

16. Hence that generall assent, which the Papists make to be Faith, is not Faith, because by their own confession, it may be without any life. *James* 2. 17.

17. But that speciall assent whereby we resolve that God is our God in Christ, is not the first act of Faith, but an act flowing from Faith: for there is no greater certainty of this truth in thee then in another, nor a truer apprehension of it in thee then another, before thou hast specially applied thy selfe to God by Faith. *Rom.* 5. 1. 2. Being justified by Faith, we have peace toward God, we glory in God.

18. Seeing also that Faith is the first act of life, whereby we live to God, in Christ it must needs consist in union with God, which an assent given *to the truth concerning God* can in no wise doe.

19. Further also, seeing he that is about to believe out of a sense of his misery, and defect of any deliverance, either in himselfe, or in others, must needs cast himselfe upon God in Christ, as a sufficient, and faithfull Saviour, he cannot in any measure so cast himselfe by an assent of the understanding, but by a consent of the will.

20. Although in Scriptures sometimes an assent to the truth

truth which is touching God and Christ, *Mat.* 14.30. is accounted for true Faith, yet there is not speciall confidence always included: and so in all places where there is speech of saving faith, either a confidence in the *Messiah* is presupposed, and there is only declared a determination, or application of it to the person of Christ, or by that assent confidence is set forth as an effect by its cause, *John* 11.25.26. He that believes in me shall live: believest thou this? He saith, yea Lord, I believe that thou art that Christ, that Son of God who should come into the World.

21. But whereas confidence is said to be a fruit of Faith, it is true of confidence, as it respecteth God, for that that is to come, and it is a firme hope: but as it respects God in Christ, offering himselfe in present, it is Faith it selfe; Hence arise those titles which the Scripture gives to saving Faith, that it is πεποιθησία, παῤῥησία, Perswasion, boldnesse. 2 *Cor.* 3. 4. & 5. 6, 7, 8. *Eph.* 3. 12. 1 *Pet.* 1. 13. 1 *John* 5. 13, 14. πληροφορία a full perswasion. *Romans* 4. 21. *Col.* 2. 2. ὑπόστασις the substance. *Heb.* 11. 1.

22. Now whereas true Faith is of some placed partly in the understanding, and partly in the will, that is not so accurately spoken, because it is *one single vertue*, and doth bring forth acts of the same kinde; not partly of Science, and partly of affection. 1 *Cor.* 13. 13. But that solid *assent* yeelded to the promises of the Gospel is called Faith, and confidence, partly because it begetteth Faith as it is a generall *assent*: partly because it flowes from *that confidence* as it is a speciall and solid *assent* apprehending the actuall possession of grace already obtained. For so it rests upon *confidence* of the heart as a meane, or third argument, by force whereof such a conclusion onely can be inferred. *E.G.* Hee that believeth, I am sure he shall be saved. I believe: *Ergo*, I am sure I shall be saved. Experience also teacheth that that particular assurance of the understanding is wanting in some, for a time, who notwithstanding have true Faith lying hid in their hearts.

CAP. IIII.

CHAPTER IIII.

Of God, and his Essence.

1. IN the former dispute, wee have treated of **Faith**: now order requires, that we treat of God, who is the object of Faith: which that it may bee somewhat more exactly done, wee will first speake of the knowledge of God.

2. God as he is in himselfe cannot be apprehended of any, but himselfe 1 *Tim.* 6.16. Dwelling in that inaccessible light, whom never man saw, nor can see.

3. As he hath revealed himselfe unto us, he is conceived as it were, by the backe parts, not by the Face. *Exod.* 33.23. Thou shalt see my back-parts, but my Face cannot be seene, and darkely, not clearly, that is, after an humane manner, and measure, 1 *Cor.* 13.12. Through a glasse: darkely, after a sort.

4. Because those things that pertaine to God are necessarily explained after an humane manner: hence is that manner of speaking frequent in these matters which is called. ἀνθρωπόπαθεια. *I.E.* A figure that ateributes those things to God which bee proper to men, as in humane affections senses or members.

5. Because also they are explained after our measure, to mans capacity, hence many things are spoken of God according to the way of our conceiving, rather then from his Nature.

6. We cannot know him otherwise, so as yet to live: neither have we need to know him otherwise that we may live well. *Exod.* 33 19. 20.

7. That which is revealed of God is sufficient for us, that we may live well, *Deut.* 29.29. Those things which are revealed to us, and our children, for ever that we may doe all the words of this Law.

8. Now that which may be knowne of God his Sufficiency

and his Efficiency *Rom.* 4. 21. Being fully perswaded, that he who had promised, was able to performe.

9. These two, are the Pillars of Faith, the props of comfort, the incitements of piety, and the surest markes of true Religion: prov'd by the place before *Viz. Rom.* 4. 11.

10. The sufficiency of *God*, is that whereby he himselfe hath sufficient in himselfe for himselfe, and for us: hence also is he called Al-sufficient, *Gen.* 17. 1.

11. This sufficiency of God is the first ground or reason of our Faith why we believe in him, *viz.* because he is able to give us life, *Rom.* 4. 20.

12. The sufficiency of God is in his *Essence*, and *Subsistence*.

13. The *Essence* of God is, that, whereby he is a being absolutly first. *Is.* 44. 6. I am the first and the last, besides me there is no God. *Rev.* 1. 8 & 21. 6. & 22. 13. I am *Alpha*, and *Omega*, the beginning and end, the first and the last.

14. This *Essence* of God is declared in his name *Jehova*.

Now because the *Essence* of God is such, hence it followes.

15 First, that God is one, and only one. *Deut.* 6 4. 1 *Tim.* 2. 5. *Eph.* 4. 6. 1 *Cor.* 8. 5. 6. *Marke* 12. 32. *Rom.* 3. 29. 30.

16. Secondly, that God is of himselfe, that is, neither from another, nor of another, nor by another, nor for another.

17. Thirdly, finally hence it is that he is voyd of that power which is called passive, hence he is unchangeable. *Psa.* 102. 27. 28. thou remainest: thou art the same. *Romans* 1. 23. the glory of the Incorruptible God. *Iames* 1. 17. With whom there is no variableness, nor shadow of turning, or changing.

18. Now because this *Essence* cannot be sufficiently comprehended of us by one Act it is explicated of us as if it were manifold, namely by many attributes.

19. They are called attributes, because they are rather said to be attributed to God, then properly to be in him, if they be taken as the words sound.

20. These attributes in God, are one most pure, and simple act. Hence the nature of the Divine attributes, may be rightly explained by these propositions as so many *Consectaries*, consequences, or conclusions.

First,

21. First all the attributes of God are truly spoken of God, as well in the abstract as in the concrete.

22. Secondly, those attributes which are in a sort common to God with the Creatures, doe in their substance belong to God in the first place, to the Creatures secondarily: although the names are transferd from the Creatures to God, and so doe first agree to the Creatures.

23. Thirdly, the Divine attributes doe admit no inward intention, extention, remission or imparity.

24. Fourthly, the Divine attributes are not contrary one to another, but doe very well agree together.

25. Fifthly, all Divine attributes are as it were Divine perfections: yet so as that all imperfection, which accompanies such a property in the Creature, is to be removed in this application of it to God, and the perfection thereof is to be conceived with greatest eminency.

26. Sixthly, Divine attributes are in God, not only virtually, and by way of eminency, but also formally, although not in that manner, that qualities, are in the Creatures.

27. Seventhly, they are in God as in a second *Essence*, because they are not of the formall reason of the Divine *Essence*, for we conceive God to be, before we can conceive him to be just, and good.

28. Eighthly, they are distinguished, from the *Essence*, and among themselves, not only in *reason* (as they say) *reasoning*, but also *reason reasoned*, so that the foundation of the distinction is in God himselfe. *Ratione ratiocinante, ratione Ratiocinata.*

29. Ninthly, those attributes, which in their formall respect, include something proper to the Divine *Essence*, are altogether incommunicable: as Omnipotency, Immensity, Eternity, and such like.

30. Tenthly, those that are said to be communicated to the Creatures, doe agree to them by likenesse, not altogether in the same manner as they are in God: neither yet altogether *equivocally*.

31. The attributes of God set forth, What God is, and *Who* he is.

32. What God is, none can perfectly define, but that hath the Logicke of God himselfe. But an imperfect dif-

description which commeth neerest to unfold Gods nature, and may bee conceived of us, is such as this. 33. *God is a Spirit* having life in himselfe. *John* 4.24. God is a spirit, and *Chap.* 5.26. The Father hath life in himselfe.

34. He is called a *Spirit.* 1. Negatively, because he is not a body. 2. Analogically, or by a certaine likenesse because there are many perfections in spirituall substances which doe more shadow forth the Divine nature, then any bodily thing can.

35. He is said to be *Living.* 1. Because God doth most especially worke of himselfe, not being moved by another. 2. Because the vitall action of God is his very *Essence.* 3. Because he is the Fountaine of all being, and vitall operation together living things. *Acts* 17.25.28. He giveth to all life, and breath, and all things: in him we live, move, and be.

36. He is said to live in himselfe, because he receiveth neither being nor life, from any, in any part.

37. Hence, the chiefe title of God whereby he is distinguished from all Idolls, is, that he is the living God. *Deut.* 32.40. *Psal.* 84.23. *Ier.* 5.2.

38. Hence our Faith seeking eternall life, doth rest in God alone, because God is the Fountaine of all life. *John* 5.26.

39. Who God is, those properties doe set forth to us whereby he is distinguished from all other things.

40. Now those Divine properties doe shew, How great God is, and what an one he is.

41. Under the motion of Quantity he is said to be. 1. One. 2. Infinite. First, inwardly, because he is unmeasurable. Secondly, outwardly as he is incomprehensible. 3. he is said to be eternall.

42. He is said to be One, not in kinde, but in that most perfect unity, which in the Creatures, is wont to be called numericall, and individuall.

43. God is infinite, as he is void of all bounds of his *Essence, Psal.* 139.8. If I clime up to Heaven, thou art there: or make my bed in the Grave, behold thou art there.

44. God is unmeasurable, as he is void of all matter of dimension or measure. 1 *King.* 8.27. The Heavens, and Heavens

of

of heavens doe not containe thee. *Isa.* 66. 1. Heaven is my throne, Earth my foote-stoole.

45. Hence Faith doth looke for no certaine measure of blessednesse, to be communicated from God, but unmeasurable glory.

46. God is incomprehensible, because he is void of any bounds to compasse him.

47. Hence he is present every where; because there is no place whence he is excluded, neither is hee included any where.

48. God is also eternall, because without beginning and end. *Psa.* 102. 25, 26. *Esay* 44. 1. 1 *Tim.* 1. 17.

49. Hence it is, that our Faith doth apprehend eternall life in God.

50. What an one God is those properties doe set forth by which he is said to worke: unto these now ought to be attributed all the properties of *Essence*, and quantity, simplicity, immutability, eternity, and immensity.

51. These qualities are conceived either under the reason of faculties or else of vertues, by which those faculties are adorned.

52. The faculties are understanding and will, whence Faith doth leane upon him, who knowes what is needfull for us, and is willing also to supply it.

53. The understanding of God is simple without any composition, discourse or representation of shapes. *Heb.* 4. 13. All things are naked and open to his eyes.

54. The understanding of God is unchangeable: he knowes not otherwise, nor more one thing then another, nor more before then now, or now then before. *Acts* 15. 18. Known to the Lord are all his workes, from before all ages.

55. The understanding of God is eternall: it neither beginneth nor endeth. *Ibid.*

56. The understanding of God is Infinite, because he perceiveth all truths, and reasons of all things. *Job* 11. 8, 9. The Wisdome of God is higher then the Heavens, longer then the Earth: deeper then the Sea. *Psal.* 139. 6. thy knowledge is more wonderfull then that I can conceive it.

57. The same way also the nature of the Divine will ought to be conceived of us.

58. The will of God is single and only one in God.

59. The will of God is unchangeable: because he alwayes willeth the same, and in the same manner. *Ps.* 33 11. The counsell of the Lord remaineth for ever.

60. The will of God is eternall; because hee doth not begin to will what before he would not, nor ceaseth to will that which before hee willed. *Malach.* 3. 6. I *Jehova* change not.

61. The will of God may be said to be infinite: because it hath no outward limitation.

62. The affections which are given to God in Scripture, as love, hatred, and the like, doe either set forth acts of the will, or doe agree to God only figuratively.

63. A vertue is the perfection of the understanding and will, such as is wisdome, holinesse, and the like in God.

64. Virtue is attributed to God, as it notes a readinesse of doing: not under the respect of an habit distinct from faculty and act.

65. But the vertues which in man, arise from occasion of sinne and imperfection, doe not agree to God, as humility, chastity, shamefastnes, and the like.

66. Out of all these attributes, that perfection of God doth result, whereby hee is called blessed, 1 *Tim.* 1. 11. and 6. 15.

67. Hence our Faith hath a firme foundation, because it leaneth on God the possessor and author of all perfection, blessednesse and glory.

Chapter V.

Of the Subsistence of God.

1. The Subsistence of God is that one Essence, as it is with its personall properties.

2. The

2. The same essence is common to three subsistences, and as touching the Deity, every subsistence is of it selfe.

3. Nothing moreover is attributed to the Essence, which may not be attributed to every subsistence in regard of the Essence of it. *Quoad essenti-am.*

4. But those things that are attributed properly to every subsistence in regard of its subsistence, cannot be attributed to the Essence. *Quoad subsisten-tiam.*

5. The subsistences are distinguished from the Essence, as the manners of subsisting growing together with the same Essence are distinguished from the same absolutely considered.

6. They are distinguished among themselves, as Relatives by certaine relative properties; so as one cannot be another; yet they are together in nature, neither can they be said to be former, or latter; but in order of beginning, and manner of subsisting.

7. But seeing those relative properties are, as it were individuating in an Essence that lives spiritually and most perfectly: therefore those subsistences are rightly called persons. *Individuantes particularising or distinguishing into particulars.*

8. Now these properties are not inherent qualities, but relative affections, unto which agrees all that perfection, which is found in the like affections of the Creature, but no imperfection agreeth to them.

9. Hence tis that a relative property in God doth make or infer a person, which in the Creatures hath not the same reason.

10. Those subsistences are either breathing, as Father, and Sonne; or breathed, as the Holy Spirit. *Spirantes, spirata.*

11. To breath, or send forth is a relation, not such as by it selfe can make a person, but common to two persons. *Emittere.*

12. The relative property of the Father is to beget. *Psal.* 2.7. *Thou art my Sonne this day I begot thee. John* 3. 16. the only begotten Sonne. *Heb.* 1.6. The first begotten. Hence he is the first in Order.

13. The relative property of the Sonne is to be begotten, that is, so to proceede from the Father, that he is partaker of the same Essence, and doth perfectly resemble his nature: and hence, he is the second in order, *Heb.* 1.3. The bright-

nesse

neſſe of his glory, and the Character of his Perſon.

14. The property of the holy Ghoſt, is to be breathed, or ſent forth, and proceede both from the Father, and the Sonne. *John.*15.26. VVhom I will ſend to you from the Father, that ſpirit of truth who proceeds from the Father, *Romans* 8. 9. The ſpirit of Christ. *Gal.*4. 6. The ſpirit of the Sonne.

15. The difference betweene (theſe two) to be begotten, which agrees to the Sonne, and to proceed, which is proper to the holy Ghoſt, cannot be explained by us in proper words, but that the Sonne proceeds from the Father alone, and the holy Ghoſt from the Father and the Sonne, making one relative together, Or making together one relation.

16. Yet it may, in part, be ſhadowed out in a ſimilitude; namely the father is as it were, *Deus intelligens* God underſtanding: the Sonne the expreſſe Image of the Father, is as it were *Deus intellectus*, God underſtood; the holy Spirit flowing and breathed from the Father by the Sonne, is as it were *Deus dilectus*, God beloved.

The Sonne is produced as it were by an act of underſtanding or ſpeaking, from the underſtanding, or fruitfull memory of the Father: the holy Spirit is produced by an act of loving or breathing from the fruitfull will of the Father and the Sonne. Hence the Sonne is called the word, VViſdome, Image, which are not affirmed of the holy Ghoſt. But becauſe in the Creatures there is found the generation of a ſonne, but there is not any thing found which doth ſo immediately proceed from two equally perfect (as the holy Spirit proceedeth from the Father, and the Sonne) therefore the proceſſion of the Sonne is properly deſigned, noted, or ſet downe in Scripture: but neither is a ſpeciall manner of proceeding, nor ſpeciall name abſolutly proper given to the third perſon. For it is truly ſaid of the Father and the Sonne, that they are ſpirits, and holy, and the Sonne alſo proceedeth from the Father by ſpirituall gene ration.

17. The proper name of God, with his proper titles, is given

given in Scripture, not onely to the Father, but also to the Sonne. *Ier.* 23.6. *Jehova* our righteousnesse, *John* 1. 1. The Word was God. *Rom.* 9. 5. God blessed for ever. 1 *Tim.* 3. 16. God manifest in the flesh, *Rev.* 17.14. Lord of Lords, and King of Kings. It is also given to the holy Spirit. *Acts* 5. 3,4 that thou shouldest lie to the holy Spirit, thou hast lien unto God, *Acts* 28. 25. with *Isay* 6.9. *Iehova* said, the holy Ghost spake. 1 *Cor.* 3. 16. & 6. 19. 2 *Cor.* 6. 16. the Temple of God, the Temple of the spirit.

18. Divine attributes are affirmed not only of the Father, but also of the Son. *Isay* 9.6. The most mighty God. Father of eternity. *John* 2. 25. He knew what was in man, and 3. 13. The son of man is in Heaven, and 8.38. Before *Abraham* was I am. In like manner also of the holy Spirit, *Ps.* 139.7. Whither shall I fly from thy spirit. 1 *Co.* 2. 10. The spirit searcheth al things, even the deepe things of God. *Heb.* 9. 14. the eternall spirit.

19. The proper *operations* of God, are attributed not only to the Father, but also to the Sonne, and the holy spirit. *Election* is attributed to the Sonne, *Mat.* 24. 31. His elect, and the eternall counsell of God is attributed to the holy Ghost. *Isay* 40. 13. Who hath waighed the spirit of the Lord as the man of his counsell, *Creation* is attributed to the *Sonne*, *John* 1. 3. All things were made by him, and without him was made nothing that was made: Also it is attributed to the holy *Spirit*, *Psal.* 33. 6. By the Word of the Lord were the Heavens made, and all the strength of them by the breath of his mouth. Upholding & governing of things created is attributed to the *Sonne*, *Heb.* 1. 3. Who upholdeth all things by that his mighty Word. Also they are attributed to the holy *Spirit*. *Gen.* 1. 2. The spirit did move upon the face of the waters. *Zech.* 4. 6. By my *Spirit* saith the Lord of Hosts: Proper power of doing miracles is given to the *Son*. *Act.* 4. 10. Through the name of Jesus Christ, he standeth before you whole, & 9. 34. Jesus Christ healeth thee. Its also given to the holy *Spirit*, *Acts* 2. 4. They began to speake with tongues, as the spirit gave them utterance. The communicating of spirituall life, and of all grace, in vocation, justification, adoption, sanctification, and glorification, is every where given as well to the *Sonne* and holy *Spirit* as to the Father,

the ordaining, sending, and blessing of Ecclesiastical Ministery is given to the Sonne, *Eph.* 4. 8. 11. He gave gifts, he gave some Apostles, &c. And to the holy Ghost, 1 *Cor.* 12. 11. All these worketh one and the same spirit. *Acts* 20. 28. The holy Spirit hath made you overseers. The very Resurrection of the flesh is ascribed to the Sonne, as the author. *John* 6. 54. I will raise him up. Also to the holy Spirt. *Rom.* 8. 11. Hee shall raise up your bodies, by his spirit dwelling in you.

20. Divine honour also, and worship is given, not only to the Father, but also to the Sonne. *Hebr.* 1. 6. Let all the Angels of God worship him. And also to the holy Spirit: when his Name together with the Father and the Sonne, is appointed to be called upon over the *Baptised*, *Mat.* 28. 19. In the name of the Father, and Sonne, and holy Spirit. In like manner the Sonne, and Spirit is called upon, in that solemne forme of salutation. The grace of the Lord Jesus Christ, and the love of God the Father, and the communication of the holy Spirit be with you all. 2 *Cor.* 13. 13. And whatsoever pertaineth to worship is referred as well to Christ as to the holy Spirit, in that the true worshippers of God, as they are such, are called Temples not only of God the Father, but also of Christ, *Rev.* 21. 22. The Lord God Almighty is her Temple, and the *Lambe*. 1 *Cor* 3. 16. Know yee not, that yee are the Temple of God, and the Spirit of God dwelleth in you and 6. 19. Know yee not that your body is the Temple of the holy Spirit, who is in you.

21. Finally, that authority, and majesty, which is proper to God, is given to the Sonne and the spirit. 1 *Cor.* 2. 8. The Lord of glory, 1 *Pet.* 4. 14. that spirit of glory. All holy prophecy is attributed to Christ and the holy Spirit. 1 *Pet.* 3. 19. Christ by his spirit went and preached to the spirits that are in prison. 2 *Pet.* 1. 21. Holy men spake being moved by the holy Spirit. *Acts* 28. 25. The holy Spirit spake by *Isaiah* the Prophet.

22. Now that the holy Spirit is propounded to us in all these as a person subsisting, it doth manifestly appeare by this, that life, understanding, will and power is given to him every where, together with all acts proper to a person.

23. Also

23. Alſo his diſtinction from the Father and the Sonne is cleerly taught when he is called, another, ſent, comming, from the Father and the Sonne. *Iohn* 14.

24. Hence, God is the object of our Faith, is every way ſufficient to impart ſalvation to us. For all love, grace, and the communication of thoſe things which pertaine to living well doe flow from the Father, Sonne, and holy Spirit, 2. *Cor.* 13. 13.

CHAPTER VI.

Of the Efficiency of God.

1. THe *Efficiency of God* is that, whereby he worketh all in all things. *Eph.* 1.11. Who worketh all things. *Rom.* 11.36. Of him, by him, and for him are all things.

2. *That Effecting, working, or acting of God*, being actively taken as they are in God acting, not really diverſe from God himſelfe. For no compoſition, or mutation of power and act can have place in the moſt ſimple, and immutable nature of God. Yet it addeth a certaine relation of God to a reall effect.

3. *He worketh all in all things*, becauſe the Efficiency of all and every thing, depends upon the firſt cauſe, not only as touching its ſubſtance, but alſo, as touching all reall circumſtances. *Iſay* 45. 7. That I *Iehova* doe all theſe things. *Lam.* 3.37.38. Who is he that ſaith, and it commeth to paſſe, when the Lord commandeth it not? Out of the mouth of the moſt high proceedeth not evill and good?

Alſo whatſoever hath any perfection in *genere moris* in matter of manners, is accounted among the workes of God: but not imperfection or defects, which are oppoſed to the ſubjection that is due to God.

4. In the efficiency of God ſhines forth both his Eſſence and his ſubſiſtance.

5. That Efficiency which pertaines to the Eſſence of God, is his omnipotency.

6. The power of God being considered as simply powerfull, is altogether the same with his sufficiency, and pertaines properly to the nature of God, as it is considered under the respect of a being, and so is before the knowledge and will of God. *Rom.* 11. 23. for God is able to graft them in againe.

7. But power in asmuch as it is in execution, is in some sort after sufficiency, and pertaines to the Efficiency of God, and so doth follow the knowledge and will of God. *Psal.* 115 3. and 135. 6. Whatsoever he pleased he did.

8. In these therefore this order is to be conceived. That first we conceive in God *Posse*, to be able, secondly *Scire*, to know, thirdly *Velle* to will; Lastly, *Efficere potenter*, powerfully to effect, which differs from the effectuall will of God, but only *ratione*, in reason, whence is that Syllogisme of Faith, which in *Mat.* 8. 2, 3. is distinctly explained: *Lord if thou wilt, thou canst*: I will. Therefore it is done. Where the argument is from the will comming to the power.

9. Hence the very Will of God, as it is an effecting principle, hath a kinde of power, *Rom.* 9. 19. VVho hath resisted his will; neither is executive Omnipotency any thing else, then the effecting will of God. *Psalme* 33. 9. Hee commanded, and it was done. *Rev.* 4. 11. By thy will they are and were created.

10. Therefore it is an error against the nature of God, to say, that God properly willeth to doe many things, which yet by his Omnipotency he doth not. *Eph.* 1. 19. 20 The exceeding greatnesse of his power in us that believe, according to the working of his mighty power.

11. The Omnipotency of God is that whereby, he his able to effect all things that he willeth or can will. 2 *Chr.* 20. 6. In thy hand is power and strength, and none can resist thee, *Luke* 1. 37. VVith God there is no word which cannot be done. *Phil.* 3. 21. He is also able to subject all things unto himselfe.

12. Hence also God is every where called in the old Testament אל גבור mighty God, *Isay* 9. 6. *Ieremy* 32. 18. Also אל שדי God al-sufficient. *Gen.* 17. 1. & 35. 11. *Ruth.* 1. 20, 21. And in the new Testament he is called παντοκράτωρ

the

the Lord Almighty, 2 *Cor.*6.18. *Rev.*1.8. & 4. 8. And the only δυνάστης *Potentate.* 1 *Tim.*6. 15.

Power is attributed to God actively, becauſe he hath power to communicate ſomething to others, ſuch as is the power of the cauſe.

13 *Potentia, vel poteſtas cauſæ,* A cauſing power yet properly active power doth not agree to God, as if in reſpect of himſelfe, he were firſt idle, and after did put himſelfe forth into act: for God is a moſt pure Act. *Iames* 1.17.

14. Therefore we muſt not imagine ſuch an active power in God, which is a different thing from his Eſſence, for the very Eſſence of God is this power whereby he is powerfull: As the ſame Eſſence is mercy it ſelfe, whereby he is mercifull.

15. But an active power agrees to God, in reſpect of the Creature, which is properly ſaid to be able to receive, and prove that act of God, which before it did not feele and prove. *Matthew* 19. 26. All things are poſſible with God.

16. The Omnipotency of God is converſant about things abſolutely poſſible, whatſoever God willeth, or can will. *Ibidem.*

17. It is not therefore exerciſed about things which are altogether ἀδύνατα impoſſible, and doe imply a certaine contradiction, either in God, or in the things created, 2 *Tim.*2.13. He cannot deny himſelfe.

18. Hence a certaine diſtinction ariſeth of Divine Omnipotency, whereby it is diſtinguiſhed into abſolute power, and ordinate, or actuall power.

19. Abſolute power is that whereby God is able to doe all things poſſible, although they never ſhall be. *Mat.*3 9. God can of theſe ſtones raiſe up children unto *Abraham*, and 26.53. Thinkeſt thou that I cannot now pray my Father, and he ſhall preſently give me more then twelve legions of Angells? *Mark.*10. 27. *Eph.*3.20.

20. The ordinate power of God is that whereby he not only can doe that which he will, but alſo in very deed doth actually doe, whatſoever he will. *Pſal.* 115. 3. & 135. 6. *Eph.*3.11.

21. The manner of Gods subsistence which shines forth in his Efficiency is first, the co-working of all persons; secondly, the distinct manner of the persons in working.

22. Their co-working is, that whereby they do inseparably worke the same thing: for all externall actions are common to all the persons, *John* 5.17.19. My Father worketh, and I worke. Whatsoever he doth, the same likewise doth the Son. and 16.13,14. That spirit shall not speak of himselfe; but whatsoever he shall heare, he shall speak. He shall take of mine, and give it to you.

23. Hence every person worketh of himselfe, as touching the causall power which he exerciseth.

24. Hence, there is no præeminence of dignity, in that co-working, but great unity, and identity of one, and the same cause.

25. Hence equall honor is equally due from us to all the Divine Persons.

26. The *Distinct manner* of working is that whereby every person doth worke according to the distinct manner of his subsistence.

27. That distinct manner is partly in the order of working, partly in the bounding of the action.

28. As touching the order, the manner of working of the Father is of himselfe, by the Sonne and Holy Spirit. Hence the beginning of things, namely Creation, is properly attributed to the Father, who in order of beginning is the first Person.

29. The manner of opetation of the Sonne is from the Father by the spirit. Hence the dispensation of things is properly attributed to him, namely Redemption, and the constitution of al the offices in the Church. *Ep.* 4 11. He therefore gave some to be Apostles, some Prophets, &c.

30. The manner of working of the spirit is from the Father and the Son by himselfe. Hence the communication of things is attributed to the Holy Spirit, as Regeneration, *Tit.* 3. 5. The communication of all spirituall gifts, 1 *Cor.* 12. 4. And the perfection of naturall things themselves. *Gene.* 1. 2.

31. As touching the termination of the action that works,

in

in which the working, or manner of working of one person, doth chiefly shine forth is chiefly attributed to that person. So Creation is by a speciall application appropriated to the Father, Redemption to the Sonne, and Sanctification to the holy Ghost.

CHAPTER VII.

Of the Decree, and Counsell of God.

1. IN the powerfull Efficiency of God, the *Decree* of God obtaineth the first place: because this manner of working, being of all most perfect, doth chiefly agree to the Divine Nature.

2. The *Decree* of God is his determinate purpose of effecting all things by his almighty Power, and according to his counsell, *Eph.* 1.11. He doth all things according to the counsell of his own will.

3. In the *Decree* of God there appeareth his constancy, truth, and faithfulnesse.

4. Constancy is that whereby the *Decree* of God remaines alwayes immutable. *Num.* 23.23. The strong God is not a man that he should ly, or the Sonne of man that he should repent. *Prov.* 19.21. The *Counsell* of the Lord it shall stand.

5. Truth is that whereby he declares that alone which he hath decreed, *Ier.* 10.10. *Iehova* is a God of truth. *Rom.* 3.4. Let God be true and every man a liar. For although his words may seeme sometime to sound another thing, yet the sence of them doth alwayes agree with the *Decree*.

6. Faithfulnesse is that whereby he effects that which he hath decreed, and as he hath decreed. *Isay* 46.10. My *Counsell* shall stand, and I will doe all my pleasure.

7. Every *Decree* of God is eternall. 1 *Cor.* 2. 7. *Acts* 15.18.

8. To this *Decree* of God pertaineth *Counsell*. *Eph.* 1.11. *Acts* 4.28.

9. The *Counsell* of God is as it were his deliberation concerning

cerning the doing of every thing in the best manner, after that it is of the understanding and will approved.

10. Counsell is given to God in respect of perfect judgement, whereby he doth all things advisedly *I. E.* willingly and of set purpose: not in respect of any inquisition upon which such a judgement doth depend us men. For God seeth, and willeth all and every thing together. Therefore it is called, as it were deliberation, not deliberation properly so called.

11. Three things concurre to the perfection of this *counsell*. 1. A scope or end propounded. 2. A conceipt of the minde tending towards that scope. 3. An intention, and well pleasingnesse of the will.

12. The scope or end of this *Counsell* is the glory of God himselfe, that is, that goodnesse, or perfection of God which is made manifest by his Efficiency, and shines forth in his works, *Eph.*1.6. To the praise of his glorious grace.

13. In every artificer, or one that workes by counsell *ad extra*, outwardly, there is a platforme afore hand in the mind which when he is about to worke hee lookes into, that he may fit his worke to it; so also in God, seeing he worketh not naturally nor rashly, nor by constraint, but with greatest perfection of reason, *such a platforme is to be conceived to preexist before in his mind*, as the exemplary cause of all things to be done. *He.*11.3. Those things we see were made of things that doe not appeare.

14. The platforme of all things is the Divine Essence, as it is understood of God himselfe as imitable by the Creatures, or so as in some sort the Image of that perfection or some footstep thereof may be expressed in the Creatures: that is, the Creatures themselves, as they are conceived in the Mind of God, are the platforme or image of that nature which they have in themselves.

15. A platforme in the mind of man, who attaines to knowledge by Analysis or resolution is collected of things themselves: and so things are first in themselves, then they come unto the senses of men, and then to the understanding, here they can make some *Idea* to direct the following operation. But because God understandeth all things by *Genesis*, or composition, and doth not require knowledge by Analysis, or resolution

resolution of things, therefore all things are first in his minde before they are in themselves.

16. In us the things themselves are the example, platform or copy, and our knowledge is the Image: but in God the Divine knowledge is the coppy-platforme, and the things themselves the Image, or expresse likenesse of it.

17. An *Idea* in man is first imprinted and afterwards expressed in the things: but in God it is only expressing properly, not impressed, because it doth not come from any other thing.

18. From this one foundation may all errors of merits and foreseene faith be sufficiently refuted. For if any *Decree* of God should depend properly upon such foresight, then the *Idea* of God should come to him from something else, which doth in no wise agree with his nature.

19. The *Idea* or platforme, as it is absolutly considered in God, is only one, but as it includes divers respects to the Creatures, it becomes manifold, so that it is true, that the *Idea* of one Creature is not the *Idea* of another.

20. There are in God platformes of all perfections which are in the Creatures, because they proceed from the active power of God: but not of imperfections, if they be formally considered as imperfections.

21. Therefore the knowledge of evill depends upon the denying of good, as the being of evill consists in privation of good, for every thing as it hath its being, so it is knowne.

22. *Ideas* as they are many, so some of them are *Connexa* knit together among themselves, and depend one upon another: whence also a certaine order ariseth of former and latter.

23. *Idea's* as they are considered going before the *Decree* of Gods Will, doe represent a *quiddity* of things, and only a possible existence: as they are considered after the determination of Gods Will, they represent the same thing, as actually to come according to their actuall existence.

24. From that divers consideration there ariseth distinction of Divine knowledge into that which is called, Knowledge of simple understanding, and knowledge of vision.

Scientia simplicis Intelligentiæ.

25. Knowledge of simple intelligence, is of all possible things, that is, of all and every thing, which may be done by most perfect knowledge in God.

Scientia visionis.

26. Knowledge of vision, is the knowledge of all future things, whether they be in their own nature, necessary, or free, or contingent.

27. These things that God knowes by the knowledge of *simple intelligence* or meere understanding, he knowes by his all sufficiency: but those things that he knowes by knowledge of vision, he knowes by his Efficiency or by the *Decree* of his own will, *Psa.* 33. 15. He that frames their hearts, observeth all their workes. *Isa.* 44. 2. Who as I, foretelleth and declareth it, or ordereth it to me, from the time that I disposed the people for ever: that the things to come, and which shall come to passe may be declared to them?

Scientia media.

28. A middle knowledge by which God is fained of some to have known before the *Decree* of his will by supposition, such events to come to passe, if such causes were put: seeing that it doth both determine events to come certainly to passe independantly from Gods Will, and doth make some knowledge of God to depend chiefly on the object: I say such a knowledge cannot stand with the great perfection of God.

29. The Divine *Idea*, according to the variety of Notions, which are in the things, doth put on divers respects. In respect of the Principles, it is called intelligence whereby God perceiveth every severall thing in every thing: in respect of truth belonging to every severall thing it is called *Science*, which as to the extent of it, is *Omniscience*: and as to that being which things have in their proper measure, is called *Præscience*. In respect of the dependance of truths which they have among themselves, it is called *Sapience*, whereby he knoweth what is convenient for every thing, and what is disagreeable from it: In respect of the whole order to be appointed in practise, it is called Prudence, whereby he knowes, to apply the fittest occasions to every thing: Lastly, in respect of putting in practise, it is called Art. Whereby hee knowes to effect all things most skilfully. *Hebr.* 11. 10.

30. Those words are often used promiscuously in the Scriptures, to explaine the perfection of Divine understanding to the capacity of those, who have an understanding very imperfect; yet of their own nature they admit this distinction, and not another.

31. That conjecturall knowledge which only some doe give to God, about contingent things to come, doth plainly repugne the nature, and perfection of God.

Of those three things which were propounded, as concurring to the perfection of Gods Counsell, namely, A scope, conceived of the minde, and intention of will; The Third remaines to be considered, which is called, Good pleasure.

32. The *Good pleasure* of God is an act of Divine will, most freely and effectually determining of all things.

33. *Good pleasure* indeed in Scripture doth most usually set forth the good will of God, whereby he willeth, and determineth a saving good unto his: yet because all the *Counsell* of God is well pleasing to him, it is rightly used by Divines to explaine every *Counsell* of God, even according to the Scriptures.

34. This will is truly free: because whatsoever it willeth, it willeth it not by necessity of nature, but by *Counsell*.

35. It is most free, or chiefly and absolutly free, depending upon no other, but the freedome of the will of men and Angels by reason of that dependance which it hath on God, is lesse free partaking of another.

39. Freedome in those operations which are outward is not only concomitant, as it is in inward operations, but also it is antecedent by way of a principle: because that which God willeth to worke outwardly, he willeth not out of necessity of nature, but of precedent choise: for there is not a necessary connexion betweene the Divine Nature, and those Acts.

37. This will is Effectuall: because whatsoever it willeth, it effecteth it in its time, neither is there any thing that is not

done, if he willeth it to be done. *Psal.* 115. 3. & 135. 6. *Iehova* doth whatsoever he pleaseth.

38. Hence the Will of God is the first cause of things. *Rev.* 4. 11. By thy will they are, and were created. But the Will of God, as it willeth to worke outwardly, doth not presuppose the goodnesse of the object, but by willing doth make the object. *Iames* 1. 18. Because he would, he begat us. *Ro.* 9. 18. He hath mercy on whom he will.

39. Therefore there is no cause properly so called, to be given of Gods Will.

40. Hence it is rightly said, that God doth will one thing to exist for another: but not that that one thing is a proper cause whereby the Will of God is inwardly moved to appoint that other thing. So God would that the Sunne and stars should exist, for the generation, conservation, and corruption of things below; yet the Sunne and Stars, are not a cause why God would that those things should be generated, conserved, and corrupted. And so it is in all things out of God, which indeed among themselves are causes and effects, even as they depend upon the Divine will; but there is no cause of Gods Will out of it selfe.

41. Also the willing of one thing in God, is not properly a cause of his willing that he wil another thing in himselfe, because the Efficiency of a cause upon an effect, and dependance of the effect upon a cause, cannot be in the Will of God, which is God himselfe, truly and simply willing all things together and at once, with one onely act; yet it is true that the *Schoolemen* say, that a passive attingency of the Divine will in respect of one thing, is a cause of a passive attingency in respect of another: and so in this sence it is truly and piously said, that God willeth some one thing, because he willeth another.

42. Therefore although he willeth many things which will not follow but upon some antecedent act of the Creature, yet the very act of willing in God doth not properly depend as a consequent thing upon the act of the Creature. Neither is it lawfull under the appellation of an Antecedent will, to give unto God that imperfect will which is called *Velleitas*, a wishing, in the *Schooles*, for it doth not agree to an

Omniscient, Omnipotent, and infinitely blessed Nature.

43. Wherefore that opinion which determines that God doth will something antecedently to the act of the Creature, which same thing afterwards he willeth not towards them, but wills another thing, is not to be admitted: because it makes the Will of God mutable and depending upon the act of the Creature, so that as often as the act of the Creature is changed, so often also it is changed.

44. By that opinion also, that forme of speech prescribed in the Word of God wherein we commit our selves and al ours to God, as I will doe this, or that, if God wil, should not be used in all things, but turned contrarily, *God will doe this or that*, if man will.

45. This will determines of all things, greatest, least, contingent, necessary, free, without exception. This the Scripture shewes of all kind of things: as of Christ Jesus to be glorified, and the Church to be saved by him. *Psal.* 2. & 110. 4. & 40. 7, 8, 9. *Heb.* 7. 16. 21. *Eph.* 5 25. 2 *Tim.* 1. 9. Of *Pharaoh*. *Exod.* 1. 3. Where God did so dispose all things, that he might move *Pharaoh* to persecute and overthrow the people of *Israel*; nay he hardened him, that he might persecute them: yet *Pharaoh*, and *Israel* did worke freely. In like manner of the selling of *Joseph*, wherein all things happened freely, and contingently, God determining of it according to his Will. Of the very heart of man. *Psal.* 33. 15. 1 *Sam.* 10. 9. 26. *Prov.* 21. 1. Of a man killing another by chance. *Exod.* 21. 13. Of the Lot cast into the Lap. *Prov.* 16. 33. Of little Sparrowes falling to the ground: Of all the haires of a mans head. *Matthew* 10. 29. 30. Of the Lillies, Flowers, and Grasse of the Earth, *Matthew* 6. 28. 30. *Finally, of all created things. Job.* 38. *Psal.* 104. *Isay* 45. 7. *Jerem.* 14. 22.

46. If God should not determine of all things, his Will should not be simply and universally the first cause: and therefore they that thinke the contrary, must of necessity either make two first beginnings, or more then two, which is very far from all truth.

47. But there is not the same reason of will as there is of Divine knowledge and power, for knowledge knowes all

things that may be known; and power can doe all possible things, and they are stretched forth together beyond those things which actually have been, are, and shall be: but by his *Will* he willeth not all things he can will, but all things which he judgeth to be willed, and therefore actually to be hereafter: whence it is that although God may be called Omniscient, and Omnipotent, yet he cannot be called Omnivolent.

48. Whatsoever God willeth in all these things, he is universally effectuall: so as he can in no wise be hindred, or frustrated, whereby he cannot obtaine what he *wills*. For if he should properly will any thing, and could not obtaine it, he should not be most perfect and blessed.

49. Yet the *Will* of God doth not infer a necessity upon al future things, but a certainty only as touching the event. So it could not be as to the certainty of the event, that the bones of Christ should be broken, because God would that they should not be broken: yet there was no necessity imposed upon the *Souldiers Speares*, and other second causes which were present.

50. Nay it is so far off, that the will of God, which doth most certainly attaine to whatsoever it *willeth*, doth urge all things with hard necessity, that it is the prime roote, and efficient cause of all that contingency, and freedome, which is in things: because it doth effectually foreordaine such effects to follow of such causes.

51. In those things which God *Willeth* there is a certaine order conceived, namely that first he *Willeth* the end, before the meanes to the end, because he worketh by most perfect reason: and among meanes, he first *Willeth* those things which come neerest to the end: for that which is first in order of execution, that is last in order of intention, and so contrarily.

52. This *Will* of God, is, partly hidden, and partly revealed. *Deut.* 29. 29.

53. Those meanes by which this *Will* is revealed, are rightly called the *Will* of the signe, not only metaphorically, because they declare among men what they would have, but also metonymically, because they are either effects, or adjuncts, partly declaring the proper *Will* of God.

54. There

54. There are five signes put in that old verse. *Præcipit, & Prohibet, Permittit, Consulit, Implet:* He commandeth, and forbiddeth, Permitteth, Counselleth, fulfilleth: but because *counsell* is all one with a command, instead of it, it should be better to put in *Promittit*, He promiseth.

Thus farre in generall of Gods Efficiency, which together with his Sufficiency, doth make a fit, and adæquate object of Faith. The kinds of it do follow.

CHAPTER VIII.

Of Creation.

1. THe Efficiency of God, is either Creation or Providence.

2. Creation is the Efficiency of God whereby he made the VVorld of nothing, in the beginning very good.

3. Active Creation is conceived, by the manner of a transient action, in which there is alwayes an Object presupposed about which the agent is exercised, yet it is not formally transient but only virtually; because it doth not presuppose, but make an Object.

4. Passive Creation is conceived by the manner of mutation, which is improperly called mutation.

5. Creation respects the whole world, that is, whatsoever doth exist besides God.

6. Hence, both all things which exist besides God are created, and they are altogether created, that is as well according to matter, as according to forme. *Rev.* 4. 11. Because thou hast made all things. *Col.* 1. 16. For by him were made all things which are in Heaven, and which are in Earth, visible and invisible.

7. Creation doth produce Originally, because it produceth a being, not only as it is a being, but also absolutly in every part.

8. There-

8. Therefore before the *Creation*, the Creatures had no reall being either of exiſtence, or Eſſence, although they had a known being from eternity in the knowledge of God.

9. *Creation* then produceth out of nothing, that is, out of matter that doth not præexiſt, *that hath a being before*, but co-exiſt, *that hath a being together with the thing created*: For there was nothing from eternity beſides God, neither is God the matter or part of any Creature, but only the efficient cauſe.

10. Indeede ſomethings are ſaid to be created, whoſe matter did pre-exiſt: but then *Creation* reſpects not only that immediate action, whereby it comes to paſſe that ſuch things are; but alſo a mediate action, whereby it comes to paſſe that the matter it ſelfe ſhould exiſt of which they are formed: ſo it was in the *Creation* of plants and living Creatures, *Geneſ.* 1.20.

11. That nothing, or not being of things, did goe before their being: not only in order of nature, for ſo they might co-exiſt with God from externity: but alſo in order of duration, continuance, according to our manner of conceiving.

12. Hence that beginning in which God is ſaid to create the world, was the end of that duration which nothing had, and the beginning of that which a the world had.

13. Therefore God would by the *Creation*, both ſhew forth his perfection, that he did not neede any Creature or outward thing; for then he had created the world as ſoone as he could. And alſo his freedome whereby he brought forth all things without naturall neceſſity, for if he had created neceſſarily, he had done it from eternity. *Rev.* 4. 11. *Pſal.* 115. 3.

14. The world neither was made from eternity, neither could be created from eternity, in that diſpoſition, and order of things, which now it hath.

15. That day had not been, if infinite dayes ought to have gone before, for thoſe dayes going before had never been ended, that that might ſucceed them.

16. Hence alſo it followeth that no Creature was, or could be a cauſe either inſtrumentall, or principall in the act of *Creation*.

17. Every

17. Every thing created was very good, because it was made neither rashly, nor in vaine, but unto the end which the Maker did attaine unto. *Gen.* 1. 31. Whatsoever hee made was very good. 1 *Tim.* 4. 4. Whatsoever God made is good.

18. Goodnesse of a thing created is that perfection whereby it is fit to the use it serves for: Now that use is particular, or universall.

19. The Particular is that proper operation to which any thing serves in its proper nature.

20. Universall use, is the ordaining of one thing with others, for the perfection of the Universe or whole. *Psal.* 104. & 148. *Esay* 40. 13.

21. By this goodnesse all created things in their naturall manner tend to God from whom they came. For the second being is from the first, and for the first. Hence those phrases. From him, through him, and for him are all things. *Rom.* 11. 36.

22. Now naturall things tend unto God. 1. In that they declare Gods Glory. *Psal.* 19. 1. 2. That they give occasion to us to know, and seeke God, *Rom.* 1. 20. *Acts* 17. 26. 3. In that they sustaine our life, that we may live well unto God. 1. *Cor.* 10. 31. 1 *Tim.* 4. 3. 4.

23. Time doth co-exist or hath a being together with all naturall things, as appeares in that phrase in the beginning: for then was the beginning of time.

24. Place also doth co-exist; that is, a certaine space, wherein the extention of the Creature is bounded. *Genes.* 1. 22.

25. But these are not properly created, but concreated, or annexed, knit to the things created: because they have not an absolute, but only a relative entitie or being.

26. Because God created all things of nothing, therefore our faith rests in him against hope, under hope, for those things which are not, as if they were. *Rom.* 4. 17, 18.

27. The *Creation* of the world is distributed according to the parts of the world: for although the world be one, by unity of aggregation, order, and end; yet it consists of parts, distinguished not onely according to the situation,

but also according to the Essence, and Existence.

28. That the *Creation* of these parts of the World, was not altogether and in one moment, but it was finished by parts succeeding one another, in the space of six dayes.

29. *Creation* then is of the parts of the world, that are either immediatly perfect, or mediatly. *Psal.* 33. 6. *Heb.* 11. 3. *Gen.* 2. 1. 1. 2.

30. *Creation* of things immediatly perfect is, that whereby things were made having their principles, both materiall and formall, at the first ingenerated in them, and that in a compleat existence.

31. Hence those Creatures of themselves are subject to no essentiall change; as generation, or corruption.

32. The parts immediatly perfect are the highest Heaven, and the Inhabitants of it the Angels.

33. The highest Heaven, is the dwelling place of Gods holinesse, full of all things which pertaine to eternall blessednesse: where the Majesty of God doth present it selfe to be seene as it were Face to Face. 1 *Cor.* 2. 8. *Marc.* 12. 23. 1 *Cor.* 13. 12.

34. It is called the third Heaven, *Empyreum* fiery, The Heaven of Heavens, and Paradise. 1 *Kings* 8. 27. *Mat.* 18. 10. *Marc.* 12. 25. 2 *Cor.* 12. 2. 4.

35. This Heaven is meant. *Gen.* 1. 1. *Heb.* 11. 10. 16.

36. Angels are Spirits of primary perfection, created to minister unto God.

37. That Angels were created appeareth, *Col.* 1. 16. *Psal.* 148. 5. That they were created the first day with the highest Heaven, appeareth. 1. From the likenesse of nature, that they have. 2. In that they are said to have as it were applauded God in the *Creation* of other things. *Iob.* 38. 7. 3. In that they are Spirits. *He.* 1. 14. *Lu.* 24. 39. Ministers of God. *Heb.* 1. 7. 14. Of chiefe perfection, and of an immortall nature. *Luke* 20. 36.

38. Hence the Angels doe so excell in cleere seeing reason, that they are said to be as it were, full of eyes, presently discerning what God would have done by them, and how it is to be done: And in liberty of will, that they performe their offices with diligence. *Psalme* 103. 20. And in perfection of strength, that they are able to doe great things. 2 *Peter* 2. 11. And

2.11. And in greatest agility, that as if they had wings, they doe swiftly dispatch that which they have in commission. *Ezech.* 1. 6.

39. Their Ministery is to celebrate the glory of God, and to execute his commands. *Psal.* 103. 20. Especially about those who shall be heires of eternall life. *Hebr.* 1. 14. *Psalme* 91. 11. & 34. 8.

40. They were created sound in holinesse, and righteousnesse, *Lu.* 9. 26. *John* 8. 44. *Iude* 6. 2. *Pet.* 2. 4.

41. In number they are very many, unto ten thousand times ten thousand. *Dan.* 7. 10. *Heb.* 12. 22. *Mat.* 26. 53. They are distinguished among themselves, in respect of their Offices, & Objects, about which they are exercised. *Eph.* 1. 21. And they are under the command of God and Christ only.

42. By the *Creation* God is known, but not God the Father, Sonne and Holy Spirit, because that effecting power whereby the world was created, pertaines to the essence of God, and not to his personall subsistence.

43. *Creation* of the parts of the World mediately perfect, is whereby things were made of principles, that did exist before.

44. Hence those Creatures are subject to change and corruption.

45. Those things that were mediatly perfect have a double existence; first a rude and incompleate, then afterwards a compleat, distinct, and beautified existence.

46. The rude and incompleat existence of things was in that masse which in the beginning was created, without forme, void, and involved in darknesse, which is called Earth, Waters, the Deepe.

47. It is said to be without forme; not because it had no forme, but because it neither had beauty, and ornament, nor a compleat act of those formes which were afterwards to proceed out of it.

48. In the constitution of the compleat existence of things, two things are chiefly to be respected; Namely, the manner, and order.

49. The manner of constitution containes foure things.

1. The command of God producing every thing: Let be,

or let this or that be done: wherein the power of God shines forth, that by his only word or will he did all things. *Psal.* 33.9. *Psal.* 115. 3. 2. His approbation acknowledging the same thing brought forth as good, God saw that it was good. Hence the goodnesse of God shines forth, that he produced all things to a good end and use. *Psal.* 19. 2, 3. His ordination assigning to every thing his use; Let it be to this or that end. Hence the wisdome of God shines forth whereby he hath assigned severall uses to every thing, in a most fit way. *Jer.* 10 12 & 51. 15. He made the Earth by his power, he stablished the habitable World by his wisdome, and stretched out the Heavens by his prudence. 4. The establishing of a Law, and order, perpetually to be observed in that thing, which is also joyned with ordination. Hence the constancy of God shineth forth, that he would have all Creatures to observe their order, not for some dayes, or yeares, but to the end of the world.

50. These former are not severally expressed in some kind of things; because their imperfection depends upon the perfection of other things: yet in common reason they doe equally agree to all.

51. The order of constitution was thus: In the first day after the bringing forth of the highest Heavens, the Angells, and the unshapen Masse, the subtilest part of that Masse being called forth upward, there was made light, that is, shining fire.

52. On the second day, Of that part which in subtilty came neerest to the former there was made Aire.

53. On the third day, the parts of the Masse were so distributed, that the Waters being gathered, in their channels, of that part which was for the greatest, the Sea was by it selfe, and the Earth appeared adorned with Herbs and Trees.

54. On the fourth day, The Luminaries of Heaven were made, to give light upon the Earth.

55. On the fifth day, Fishes, and Birds, that dwell in the aire and water were brought forth.

56. On the sixth day, were brought forth all Terrestriall living Creatures, first the brutish Creatures, and then afterward man: and so the Heavens and Earth were perfected, & all the Hosts of them.

57. In

57. In this order the wisdome, power and goodnesse of God doth greatly shine forth.

58. His wisdome. 1. In that the simple elements were first created before things elementary or concrete, and compounded. 2. In that among simple things the more perfect were made first, which come neerest to the nature of God. 3. In that those things were first created which only have being: then those which beside being have also life: then those that beside being and life, have also sence: then last of all, those things which beside being, life and sence, have also reason. 4. In that in simple things, there was a progresse from things more perfect to things lesse perfect, but incompound things from things lesse perfect to things more perfect, from plants to men.

59. The power of God shined forth in that he first created the Plants, Herbs and Trees, before the Sunne, and Stars, which are wont to be causes in their producing.

60. The goodnesse of God shined forth in that he created dwellings, before inhabitants, food before living Creatures, those things which should be usefull for man, before man himselfe.

61. Man as he was the last of the Creatures, so was he the *Compendium*, abridgement of all Creatures, both immediatly and mediatly perfect, partaking the nature of the one, in his soule, and of the other in his body.

62. He was the end of the Creatures mediatly perfect, and so in Gods intention respected in them, and above them.

63. Hence he is said to be created in another manner then the other Creatures: for they were brought forth by a word only: let there be light, let there be a firmament. But man was brought forth as it were with greater counsell, and deliberation: Let us make man. *Gen.* 1. 26.

64. For the body was first prepared, and afterward the soule was inspired. *Gen.* 2. 7. The body of Elementary matter, but the soule was produced of no matter being before, but immediatly by the power of God.

65. The Excellency of man was placed chiefly in this, that he bore the Image of God.

66. Three things are required to make an Image. 1. That it be like. 2. That it be expresse, and framed to imitate another thing as an exemplar, or copy. 3. That that likenesse be either in its specificall nature, or most noble perfection.

67. Hence it is, that in the inferior Creatures the Image of God is not properly found; but only a shadow, and footstep of it.

68. But in man the proper reason of an Image is found: yet not perfect, which is only in the Son of God. *Col.* 1.15. *Heb.*1.3. But imperfect, not with a privative we, but negative imperfection.

69. This Image then is a conformity of man, according to his measure, to the highest perfection of God.

70. All this Image was naturall to man, but in a different respect, for it was partly the very nature of man, partly it flowed from the principles and perfection of nature, and partly it was due to nature in a certaine manner.

71. The Image of God in man was partly inward, partly outward. The inward, was the perfection of body and soule.

72. The perfection of the body is that whereby it was absolutely fitted for comlinesse and use agreeable to Gods Will. *Gen.*2.25. *Rom.*6.13.

73. The perfection of the soule was that whereby it was of an immortall nature, not only in those faculties by which it was a free principle of its own actions, in understanding and will, but also being adorned with gifts whereby man was made able, and fit to live well, namely with wisdom, holinesse, and righteousnes. *Eph.* 4.24. *Col.*3. 10.

74. The Externall perfection of man was his Dominion over other Creatures, whereby he might use them freely to Gods Glory, and his own necessity. *Genesis* 1.26. and 2.19. 20.

75. Hence the tilling of the Earth, and getting of food out of the Plants of the Earth, was committed to him. *Gen.*2. 25.

76. Hence was the comming of the Creatures to him as to their Lord, and names by him put on them, as by their Lord. *Gen.*2.19.

77. Hence

77. Hence he was placed in the Garden of *Eden* as in his Pallace. *Gen.* 2. 19.

78. In all those things joyned together the perfection of man was compleate: and from that perfection, a certaine Image of God, or of Divine perfection did arise.

79. This *Creation* of man, was, of the *Male*, and *Female*, both of them of nothing, as touching the soule. The body of the *Male*, of the Earth, mingled with other Elements. The body of the Woman, of the *Male*, and for the *Male*, that nothing might be wanting to his well being. 1 *Cor.* 11. 8. 9.

80. From the consideration of the *Creation* our Faith ascendeth above all the order of nature, and apprehends the light of the Glory of God, to be shewed forth in the Face of Jesus Christ, because it is God, who commanded the light to shine out of darknesse. 2 *Cor.* 4. 6.

CHAPTER IX.

Of Providence.

1. THe *Providence* of God is that Efficiency whereby he provides for his Creatures now made, in all things, according to the counsell of his owne Will.

2. This *Providence* is extended to all things, not only common, but proper. *Psal.* 145. 15, 16. *Pro.* 16. 9. 33. *Exod.* 21. 13. Being properly determined of no cause, but determining all causes: and hence in their manner it is the universall and particular cause of all things.

3. The *Providence* of God is either immediate, whereby God by himselfe, as the absolute sole cause provides for things, or mediate, whereby he provides by the use of meanes.

4. God doth all things that come to passe immediatly, both by reason of his power, in respect of all being, which is found in the effect, (for the power of God attaines to every

effect.

effect. *Deut.* 8. 3. *Esay* 28. 26.) and also by reason of the subject in respect of that being it hath as it is a being: for God himselfe who is alwayes and every where present immediatly and inwardly, doth worke that in all things also.

5. Yet in respect of those things upon which second causes have their influence by force of their own proper forme, God is not said to worke, immediatly, but mediatly, because he worketh by the meanes of subjects and virtues of second causes.

6. God therefore useth meanes, not for want of power, but through the abundance of his goodnesse: that namely he might communicate a certaine dignity of working to his Creatures also, and in them might make his efficiency more perceiveable. 1 *Sam.* 14. 7. Tis all one to *Jeheva* to save with many, or with few. Hence God doth often use those meanes, to produce the most noble effects, which of themselves, have no aptnesse to bring forth such effects. 1 *Cor.* 1. 27. 28. *Amos* 5. 9. 2. *Chr.* 24. 24. Also he doth often make the most fit means, ineffectuall. *Ps.* 33. 16. & 127. 1. 2. *Hos.* 4. 10.

7. Hence our Faith doth not properly respect those means which God useth, neither depends on them, but on God only, who can relieve all our necessities either with meanes, or without meanes, as it seemes good to him. *Dan.* 3. 17. Our God whom we worship is able to deliver us out of the hot fiery Furnace, and out of thy hand O King.

8. The *Providence* of God is either Ordinary and usuall, or Extraordinary and unusuall.

9. The ordinary providence is whereby God observeth that order in things which was appointed from the beginning. The reason of which order requires, that some certain thing goe before, and from that being put, some certaine thing follow after. *Hos.* 2. 22. I will heare the Heavens, and they shall heare the Earth, and the Earth shall heare the Corne, and the Wine, and the Oyle; and they shall heare *Israel*.

10. That order in naturall things is the Law of nature, common to all things or the very nature of things, as it is stablished in a certaine order, arising from the force and efficacy

efficacy of that never to bee revoked Word of God given in the beginning: Let it be made, let it be, be it ſo, which expreſſing the reſpect of a thing to come, doth ſignifie perpetuity and conſtancy, and by its virtue doth effect all things which doe uſually come to paſſe of the ſame things. *Ier.* 31. 35. 36. The ſtatutes of the Moon, and of the Starres, &c. and 33.20. My Covenant of the day and my Covenant of the night.

11. Extraordinary providence is that whereby God provideth for things beyond the uſuall, and appointed order of them, in which manner whatſoever is effected, is by a metonymy of the effect called a Miracle.

12. A Miracle is an operation above the order appointed whence true Miracles doe alwayes give evidence of the omnipotency of the doer. Hence God only is the Author of true Miracles.

13. Men may be morall cauſes of Miracles, as they obtaine this of God that he would doe them, or as God uſeth their help as a ſigne, or token of a Miracle to be done by him, yet they cannot be cauſes really efficient, nor indeed, inſtrumentall, much leſſe principall.

14. The *Providence* of God is either conſervation or gubernation.

15. Conſervation is that whereby God maketh all things, both univerſall, and ſingular, both in their Eſſence and exiſtence, and in their ſtrength, to perſiſt, and continue. *Pſal.* 104.19.20. *Acts* 17.28. *Heb.* 1.3. Which is of Schoolemen, not unfitly called *Manutenentia Dei*, *Gods holding in his hand*, becauſe by it God doth ſuſtaine all things as with his Hand.

16. This conſervation doth neceſſarily come between *Creation*, and government of things created: becauſe whatſoever is created, is created to ſome end, and uſe, to which alſo it ought to be directed and governed: but it cannot attaine that end, nor be directed to it, unleſſe it be continued and conſerved in its being.

17. Gods conſervation is neceſſary for the Creature becauſe the Creature doth every way depend upon the Creator, not only as touching its *Fieri*. i. being to be made, but alſo

touching its *Esse*, *existere*, *permanere*, & *operari*. i. Being, Existence, Continuance, and operation: so that every Creature should returne into that nothing whereof it was made, if God should not uphold it, and the very cessation of Divine conservation, would without any other operation presently reduce every Creature into nothing. *Psalme* 104.29. If thou hidest thy Face, they are troubled, if thou takest away their breath they die, and returne to their dust.

18. Some things are conserved immediatly, namely such as are subjected unto God only. This conservation is in very deed the same with Creation, differing only in reason, in that *Creation* includes a certaine newnes which conservation excludes, & *Creation* excludes a precedent existence which conservation includes. so that that conservation is nothing else then as it were a continued *Creation*, and therefore it is joyned with *Creation*. *Neh.*9.6. Thou hast made, and thou preservest all these things.

19. Gubernation is that whereby God directeth and leadeth all his Creatures to their proper ends. *Psa.* 29.10. *Iehova* sits King for ever.

20. The government of allthings ought to be of God. For they would never certainly attaine the end to which they were created, unlesse they were governed by the same power, by which they were created: and it proceeds from imperfection, when he leaves the work that he hath made, to be directed by another afterward.

21. This Gubernation includes intrinsecally, not only meanes convenient and fitting to the end, but also their certaine efficacy, or the attainment it selfe. The order therefore of this government is certaine, immoveable, and indissoluble, so that the Creature cannot wholly withdraw it selfe from all order of government, although it may decline from its particular order. *Gen.* 50.20.

22. This government is common or special.

23. Common is that whereby God doth govern all things in a like manner, unto this government belongeth, First, The Law of nature common to all things, which is a certaine participation of the Law, and Will of God, put into all things from the beginning. *Iob* 38. 12. Hast thou commanded

ded the morning, and made known to the day-ſpring his place, &c. Secondly, a naturall inclination, which is a principle of working according to that Law, *Iob.* 5. 7. The ſparkes fly upward. Thirdly, a naturall inſtinct: which is a peculiar ſtirring up of the living Creatures, to ſome more noble acts, with a certaine ſhew and print of reaſon, *Prov.* 6. 6. Goe to the *Piſmire* O ſluggard, behold her wayes and be wiſe. And 30. 24. Theſe foure are ſmall upon the Earth, but they are exceeding wiſe, the *Ants*, the *Miſe*, the *Locuſts*, The *Spiders*, *Ierem.* 8. 7. The *ſtorke*, the *Turtle*, the *Crane*, and *Swallow* obſerve the times of their comming. Fourthly, A certaine obedientiall power, whereby all Creatures are apt to obey the command of God. *Pſ.* 103. 21. & 148. 8. Doing his pleaſure, fulfilling his Word.

24. This government ſhines forth in the operation of all things, firſt in that they alwayes looke to ſome certaine end, and ſo it is neceſſary that they be acted and governed by an intelligence every where preſent, and omnipotent, that is, of God himſelfe. *Iob.* 38. 27. In ſending down raine to ſatisfie the waſt place, and bringing forth the bud of the tender Herbe, *Iſay* 55. 10. The raine cauſeth that the Earth bring forth ſeed to the ſower, and bread for him that eateth. Secondly, In that the works of nature are ordained ſo accurately, and agreeable to reaſon, that they cannot but proceed from higheſt reaſon. *Prov.* 30. 25, 26, 27, 28. Thirdly, in that beſides a proper ordination whereby every thing ſeekes his own perfection, they doe keepe as it were a common ſociety and all doe more deſire the conſervation of the whole then of themſelves, as it is to be ſeen in heavy things which are caried upward to avoyd an emptineſſe.

25. By force of this Cubernation all ſecond cauſes, are in a certaine manner determined afore, that is, Firſt, they are ſtirred up, to worke, by an influence, or *previous* motion, in regard that (beſide the communicating of ſtrength, and ſuſtentation of the ſame) there is ſome ſuch thing required neceſſarily to bring forth that into act which before was in the power of the Creature. Secondly, they are applied to a certaine object, about which they are exerciſed in working. *Ezech.* 21. 21. 22. &c. 2 *Sam.* 16. 10. Alſo by force of the

same government they are ordered, that is, 1. Limits, and bounds are set to their actions: *Job.* 1. 12. & 2.6. & 38.10. 2. Some good is drawn out of their action, *Gen.* 50.20.

6. Because the exercise of that strength which is in the Creatures depends upon the Will of God; hence it is that we trust in God alone, and not in those Creatures, by which the kindnesse of God is derived to us.

CHAPTER X.

Of speciall Gubernation about intelligent Creatures.

In the former disputation common Gubernation was handled: now followes speciall Gubernation.

1. SPeciall *Gubernation* is that whereby God doth governe reasonable *Creatures* in a speciall manner.

2. The speciall condition of those *Creatures* doth cause the difference. For seeing they are in some sort immortall, and created after the Image of God, and have an inward principle of their own actions proceeding from counsel, therefore they are to be governed to an eternall state of happinesse or unhappinesse, and that agreeably to counsell, and freedome.

3. Yet this speciall *Gubernation* doth not conclude that reall *Gubernation* of the reasonable Creature, which is common to all *Creatures*, but is added to it.

4. This morall government consists in teaching, and fulfilling according to that that before he hath taught. *Micah.* 6.8. He hath shewed thee O man what is good. *Deut.* 30.15. Life and good: Death and Evill. Hitherto properly pertaineth that revealed Will of God which is the rule of doing as touching manners, to the reasonable *Creature*. God governes by teaching, partly in making a Law, partly in establishing it.

5. A Law is made by commanding, and forbidding.

17. A

7. A Law is eſtabliſhed by promiſing, and threatning.

8. God governes by fulfilling, when he performes thoſe things he hath taught. *Jerem.* 32. 19. Thine eyes being open doe looke unto all the wayes of men, that thou mayeſt give to every one according to his wayes, and according to the fruit of his doings.

9. From this ſpeciall and proper way of governing reaſonable *Creatures*, there ariſeth that covenant, which is between God and them. For this covenant is as it were a certaine tranſaction of God with the *Creature*, whereby God commandeth, promiſeth, threatneth, fulfilleth, and the *Creature* doth tie it ſelfe in obedience to God thus covenanting. *Deut.* 26. 16. 17, 18. 19. This day *Iehova* thy God commandeth thee. &c. Thou haſt avouched this day the Lord to be thy God. &c. *Jehovah* hath avouched thee this day. &c. To make thee high, &c. And that thou mayeſt be an holy people, &c.

10. Now becauſe this way of entring into covenant is not between thoſe that are equall, but between Lord and ſervant. Therefore it pertaines to government, whence alſo it is moſt properly called not the covenant of man, but of God, who is the author, and chiefe Executor of it. *Deut.* 8. 17. 18. That he may performe his covenant,

11. By vertue of this covenant the morall workes of the intelligent *Creature*, whilſt he is in the way, have alwayes a reſpect, either to happineſſe as a reward, or to unhappineſſe as a puniſhment: but in the laſt there is meriting, but in the other not.

12. Hence the proper and higheſt difference of a good work and ſinne doth flow, namely in that a good worke is an operation expecting happineſſe of another by way of reward: as by the oppoſite privation of it, evill workes are made in their kind extreamly evill.

13. Hence ariſeth the force and reaſon of conſcience, which is the judgement of an intelligent *Creature* of it ſelfe, as he is ſubjected to God.

14. Speciall government of the reaſonable *Creature* is of Angels and men.

15. Speciall government of Angells, is either a ſpeciall pre-

prescription, or ordering the event that followes upon it.

16. This was the same Law as touching the substance, with the morall Law which is contained in the Decalogue.

17. Yet those in the Decalogue are to be excepted which either pertaine to the nature of mans body, or the condition of this mortall life, which take no place in them: as many things of propagation pertaining to the seventh precept. *Mat.* 22. 30. Also many things pertaining to the fift precept, of subjection of inferiors to their superiors, in like sort some things belonging to the eighth precept of every ones getting of food in his vocation: finally many duties of the second and fourth Commandement to be performed to men.

18. The ordering of the event, was in some, a preservation to persist in obedience. Hence it is that they were confirmed in good, and endowed with full happinesse, so that they doe immutably cleave to God, with perfect obedience, and fullnesse of glory. Whence those Angells are called elected. 1 *Tim.* 5. 21. Good and holy, *Luc.* 9. 26. Blessed also, and Angels of light. 2 *Cor.* 11. 14.

19. In others, the ordering of the event was a permission, whence it is that they abusing their liberty did fall into Apostasie.

20. Hence it is that from that time they were obstinate, in evill, and condemned to extreme misery. *Ind.* 6. 2 *Pet.* 2. 4. Whence the evill Angells, are called impure spirits, and angells of darknesse. *Luke* 8. 2. & 9. 42.

21. In that different ordering, there doth manifestly appeare the election of some Angels, and reprobation of others, by God free counsell, and good pleasure.

22. Touching the time of the fall of Angels, it doth only appeare, that it was before *Adams* fall.

23. Touching the kind of their sin which was first committed by them, it is most like that it was pride.

24. Touching their punishment the Scripture witnesseth that it is not yet inflicted in the highest degree, but to be inflicted in the end of the world. *Mat.* 25. 41. 1 *Cor.* 6. 3.

Thus

Thus much of the government of Angells.

The government of Man followes.

25. In the ſpeciall government of men, Two things are to be obſerved, as in the government of Angells; namely preſcribing a Law, and ordering the event that would thence follow. Yet there is not the ſame reaſon of all on either ſide.

26. In preſcribing a Law there is like reaſon. 1. In that the Law preſcribed to Men and Angells, was the ſame as touching the Eſſence of it: namely morall, the ſumme whereof is in the Decalogue. 2. In that that it was written in the heart by way of habit, wherein the firſt reaſon of conſcience is placed, which is called *Synteresis. Ron.* 2. 15.

27. But the diſſimilitude, and difference is divers. For, Firſt, The principles indeed of this Law are common to Angells and Men, but many ſecundary concluſions are only proper to men: as of Parents, mariage, meats, and the like.

28. Secondly, ſeeing man is of a more imperfect nature then Angells, and ſo needs more inſtruction and exerciſe, therefore there was added to the Law of nature a certaine poſitive thing, otherwiſe of the ſame reaſon with it: as the ſanctifying of the ſeventh day.

29. Thirdly, becauſe Man in this animall life doth underſtand by ſences, and ſo is as it were led by the hand from ſenſible things to intelligible and ſpirituall, therefore unto that ſpirituall Law there were added unto Man outward Symboles, and Sacraments, to illuſtrate, and confirm it. And in theſe Symboles, there was contained, both a certaine ſpeciall, and poſitive Law, and a profeſſion of generall obedience to the Law of nature before put into him and alſo a confirmation of that ſolemn ſanction of the Law, which did conſiſt of promiſes, and threatnings.

30. Fourthly, becauſe *Adam* was the beginning of mankind, out of whom all Men were to be derived, therefore a Law is given to him not only as one private perſon, as was done in the Angells, but alſo as a publique perſon, or the

the head of mans nature, from whom all good and evill was to be derived to his posterity. *Acts* 17. 26. *Rom.* 5, 18, 19. 1 *Cor.* 15. 21, 22.

31. Fifthly, in the sanction of this Law, there was contained a promise, of continuing animall life, and of exalting it afterward to spirituall, as also a threatning of bodily death which had no place in the Angells.

32. This interpretation being had, the Law and covenant of God with man in the *Creation* was, *Doe this, and thou shalt live*: If thou doe it not, thou shalt dye the death. In which words there is first contained a precept, *Doe this.* 2 a promise joyned to it. If thou doe it, thou shalt live. 3. A like threatning. If thou doe it not, thou shalt dye the death.

33. Unto this covenant there were two Symboles, or Sacraments adjoyned, In one of which the reward due to Obedience was sealed by a Tree, namely of life, and in the other the punishment of disobedience was sealed by a Tree, namely of knowledge of *good* and *evill*: that was a Sacrament of life, this a Sacrament of death.

CHAPTER XI.

Of Mans Apostacy, or Fall.

In the former dispute, we have treated of the first part of the speciall government of Men, which consists in prescribing a Law: the other part followes, in ordering the Event.

1. IN ordering the Event, as to Man, there are two things to be considered ἀποστασις, and ἀνάστασις, *Mans Fall*, and his restoring. *Rom.* 5. 19. 1 *Cor.* 15. 21.

2. In the Angells there was preservation of some, and *Apostacy* of others, but no ἀνάστασις restoring of those that did *Apostate*. But in Man there could not be both preservation and

and apostasy, together: because all men were created in one *Adam* as in the beginning, roote, and head: but in one and the same *Adam*, some men could not be preserved from the *Fall*, and others *Fall*.

3. In the Angells there was no *Restauration* or Restoring. First, Because they *Fell* from the highest top of excellency: Secondly, because in the *Fall* of Angells, all the Angelicall nature did not perish, but by the sin of the first Man all mankind did perish.

4. The *Apostacy* of Man is his *Fall* from obedience due to God, or a transgression of the Law prescribed by God.

5. In this *Fall* two things are to be considered. 1. The committing of the transgression. 2. The propagation of it.

6. The committing of the transgression was accomplished in the eating of the forbidden Fruit, which was called the Tree of the knowledge of *Good* and *Evill*: but the first motion or degree of this disobedience, did necessarily goe before that outward act of eating, so that it may be truly said that Man was a sinner, before he had finished that outward act of eating. Whence it is that the very desire which *Eve* was caried with toward the forbidden Fruit, doth seeme to be noted, as some degree of her sin. *Gen.* 3. 6. When the Woman saw, that the Fruit of the Tree was good for Meate, and most delightfull to the Eyes, and the Fruit of the Tree to be desired to get knowledge she tooke and eat.

7. Therefore the first degree and motion of this disobedience, was an inordinate desire of some excellency, by the lifting up of the mind: which that she might attaine, the forbidding of God being laid aside, through unbeliefe, she would make triall, whether the forbidden Fruit had some power to confer such an excellency.

8. Hence was the grievousnesse of this sin, which did not only containe pride, ingratitude, and unbeliefe; but also by violating of that most solemne Sacrament, did make shew of, as it were a generall profession of disobedience, and contempt of the whole covenant. All which also were so much the more foule by how much the condition of the sinner was more perfect.

9. In the committing of this transgression two things are to be considered, the causes, and consequents of it.

10. Causes were one principall. And others adjuvant.

11. The principall cause was man himselfe, by the abuse of his free-will. *Eccles.*7.29. For he had received that righteousnesse, and grace by which he might have persisted in obedience if he would. That righteousnesse and grace was not taken from him before he had sinned, although that strengthning and confirming grace by which the act of sinning should have been actually hindred, and the contrary act of obedience brought forth was not granted unto him, and that by the certaine, wise, and just counsell of God. God therfore was in no wise the cause of his *Fall*: neither did he lay upon man a necessity of falling, but man of his own accord, did freely *Fall* from God.

12. The adjuvant causes were the Devill, and the Woman.

13. The first sin of the Divell was pride: From pride did presently follow envy towards God, and Gods Image in Man; For because he had lost an orderly Excellency by affecting one out of order, therefore the Excellency of others grieved him, and he was maliciously bent to oppose it. But the Devill was not the compelling cause, neither the cause of sufficient direct necessary or certaine efficacy in procuring that sin: but only the counselling and perswading cause, by tempting, whence also it is that he hath the name of the tempter. *Mat.*4.3.

14. The tempting of the Divell is a fallacy, or sophisticall argumentation: whereby under a shew of that which is true, and good, he labours to seduce to that which is false: and induce to that which is evill.

15. In this tentation, the good which he propounded, and as it were promised, was shewed to be as it were the greatest: the way to be used to attaine that good, was propounded to be as it were easie, and light: that greatest evill which did hang over his head, was hidden from him.

16. The Devill is wont to goe the like way in all his tentations, which he doth insnare mankind with; yet in this tentation a certaine speciall cunning is to be observed which containes many crafts, and those very subtile.

17. The

17. The first of them was in that he chose a *Serpent* for his instrument which had a certaine naturall aptnesse, which the Devill knew how to abuse.

18. The second slight was in that he dealt with the Woman 1 *Tim.* 1.13. Whether in the presence, or absence of her husband the Scripture is silent.

19. The third slight was in that he determined nothing at the first speech: but only propounded a certaine question to the Woman, as if he were ignorant of those matters? Hath God indeed said?

20. The fourth was that his question had much ambiguity in it, for so might be understood that he should not aske of Gods command, but of the sence or meaning of that command, peradventure not sufficiently understood by man, If the question be understood of the command it selfe, then he might seem to have asked whether God had forbidden them, that they should not at all eat of the fruit of any Tree, or as the Woman her selfe answered whether he had forbidden them the use of that one Tree, and so had not simply given them leave for all.

21. The fift was that having first called the command of God into doubt by that question, he did so artificially extenuat the sanction of it, or commination adjoyned in the conceit of the Woman now wavering, that she should deny either the truth, or at least the necessity of it.

22. The sixt was that after he had weakned the Commandement, and the sanction of it, he doth oppose a prediction quite contrary.

23. The seventh was that to confirme that prediction, he doth both abuse the Name of God, and the Name which God had imposed on the Tree. *Gen.* 3.5. God knoweth that what day ye shall eat thereof your Eyes shall be opened, and you shall be as Gods, knowing *Good* and *Evill*.

24. Hence it is that the Divell is called a *Serpent*, a *Lyer*, a *Seducer*, a *Man-slayer*. *Revelations* 12.9. *John* 8.44. *Rev.* 20.10.

25. With this tempting of the Devill there was joyned the tempting of God, whereby he did so order that businesse, that it might thence be manifest what was in Man.

But this tempting of God was neither Evill, nor tending to Evill.

26. A third tempting did follow these: namely of Man towards God, wherein he did in a certaine manner make triall of the truth and Grace of God: namely making triall, whether God would preserve him, although he did not cleave to him, or whether he would certainly doe what he had threatned.

27. A fourth temptation of *Eve* did accompany that, namely towards her selfe, whereby she received the tentation or suggestion of the Devill, into her selfe, and applied to her selfe to her own ruine.

28. From that arose a fifth, whereby the Woman serving the Divell, as his instrument did tempt *Adam*: and from that proceeded a sixth, whereby *Adam* tempted himselfe, whilst he consented with a certaine purpose to the Woman, and the Devill.

29. Either all or most of these tentations are found also in every Mans sins.

30. And so that sin was consummated, as touching the *Fall* of Man-kind in *Adam*, for *Adam* was properly the beginning of Man-kind, not *Eve*. Unlesse as she was made for him, and with him, did make one and the same beginning. Hence it is that we read in Scripture of a second *Adam*, but not of a second *Eve*.

CHAPTER XII.

Of the consequents of Sinne.

In the former disputation wee treated of the Fall, and the causes of it: now follow the consequents of the Fall.

1. THE consequents of *Sinne* are. 1. Gultinesse and Filthinesse, 2. Punishment, properly and distinctly so called.

2. Guil-

2. Guiltineſſe is the binding of the Sinner to undergoe juſt puniſhment for his fault. *Levit.*5: 2, 3, 4, 5. He is guilty! *Rom.*3.9. VVe have proved that all are under *Sinne.* And *Verſ.* 19. All the world is guilty before God. 1 *Cor.* 15.17. Ye are in your *Sinnes.*

3. Hence that diſtinction, of Gultineſſe of the fault, and guiltineſſe of puniſhment, as alſo that diſtinction of the Papiſts of remiſſion of the puniſhment and of the fault is a diſtinction without a difference.

4. That guiltineſſe is not the forme of *Sinne* but an affection, or a conſequent adjunct, partly ſeparable, partly inſeparable.

5. Now it followes *Sinne*, partly by vertue of the Law of God adjudging puniſhment to *Sinnes*, in which reſpect it hath ſome good in it, and is of God: and in this reſpect, God cannot ſeparate that guiltineſſe from *Sinnes.* Yet as it flowes from *Sinne*, and is a worthineſſe and deſerving of puniſhment, it doth alſo partake of the nature of it, and it is a vitious thing: and in this reſpect it cannot be ſeparated from *Sinne.* This double conſideration of guiltineſſe is intimated, *Rom.*1.32. Knowing the Law of God, that they that doe ſuch things are worthy of death.

6. From this guiltineſſe there followeth a conſcience altogether evill: namely accuſing and condemning juſtly. And hence followes horrour, and flying from the preſence of God. *Gen.*3.8..10. *Heb.*2.15. *Rom.* 8.15.

7. Filthineſſe is that ſpirituall pollution, whereby a ſinner is made deſtitute of all comlineſſe, and honour, and becomes vile. *Mat.*15.11. *Rev.*22.11.

8. This filthineſſe doth immediatiy follow the offence of the *Sinne*, and remaineth in the *Sinner*, after the act of *Sinne* is paſt and ceaſeth to be: it is wont to be called the ſpot of *Sinne*, Corruption, Defilement, Deformity, Diſhoneſty, Nakedneſſe, Uncleanneſſe, a blot, and ſomtimes *Culpa*, a fault.

9. From this filthineſſe there followes; Firſt, A turning away from God, *Eſay* 1.15. Which is alſo called abomination, and deteſtation, *Prov.*1.32. Eſpecially in reſpect of greater *Sinnes. Prov.* 3.16. *Ierem.*16. 18. Secondly, the ſhame

of a man to his confuſion *Gen.* 3. 7. For ſuch a ſhame, is a feare ariſing from the conſcience of ſome filthineſſe. *Rom.* 6. 21. What fruit had you of thoſe things whereof you are now aſhamed.?

10. Puniſhment is an evill inflicted upon the *Sinner* for his *Sinne*.

11. It is called an evill becauſe it is a privation of good. But it is not a privation of an honeſt good, as it is honeſt, as *ſin* is: but its a privation of the good of happineſſe, in reſpect of the *Sinner*, who is puniſhed.

12. It is ſaid to be an evill inflicted, not ſimply contracted, becauſe it pertaines to rewarding and revenging Juſtice.

13. It is ſaid to be inflicted for *Sinne*, becauſe it hath alwayes reſpect and order to the deſart of the *Sinne*, unto which puniſhment followes from the offence, by reaſon of the prohibition, and from the guiltineſſe, by reaſon of the commination.

14. Therefore puniſhment properly ſo called, hath no place but in Intelligent Creatures, in whom alſo *Sinne* is found.

15. Becauſe *Sinne* is reduced into order by puniſhment, and *Sin* in it ſelfe is in ſome meaſure againſt the goodneſſe of God, but puniſhment only againſt the good of the Creature: therefore *Sin* hath more evill in it ſelfe then puniſhment.

16. Hence it is that the leaſt *Sin* is not to be admitted, although the greateſt puniſhment might by that meanes be avoyded, or the greateſt good obtained. *Rom.* 3. 8.

17. In the ordaining of puniſhment divers attributes of God doe ſhine forth, chiefly Holineſſe, Righteouſneſſe, and Mercy.

18. The holineſſe of God in the largeſt ſignification is that whereby he is free and as it were ſeparated from all imperfection. *Iſa.* 6. 3. *Rev.* 4. 8. But that holineſſe of God which doth there properly ſhine forth is that whereby he being pure from any ſpot of *Sinne*, cannot communicate with any *Sinne*. *Pſal.* 5. 5. Thou art not a ſtrong God that delighteth in iniquity: evill ſhall not dwell with thee. *Hab.* 1. 13. Thou art of purer Eyes then that thou mayeſt behold Evill.

19. The

29. The revenging juſtice of God which here ſhines forth is that whereby he inflicteth evill upon them that doe evill. 2. *Theſſ.* 1.6. It is juſt with God to render affliction to them that afflict you.

20. This Juſtice as it doth burne ſimply againſt *Sinne* is called wrath. *Rom.* 1.18. *Eph.* 5.6. As it doth more fiercely wax hot it is called fury. *Deut.* 29.20. As it doth give ſentence to be executed againſt a *Sinner* it is called judgement. *Rom.* 2.5. As it doth execute the ſentence given, it is properly called revenge. *Heb.* 10.30.

21. Mercy here ſhining forth is that whereby he puniſheth *Sin*, leſſe then the condigne deſert of it.

22. This mercy is clemency or beneficence.

23. Clemency is that whereby he doth moderate the puniſhments that are due, *Lam.* 3.22. It is the Lords great kindneſſe that we are not conſumed.

24. Clemency appeares in patience, and long ſufferance.

25. Patience is that whereby he doth forbearingly ſuffer *Sin*, and ſpares the *Sinners*. 2 *Pet.* 3.9.

26. Long ſufferance is that whereby he doth long ſuſpend revenge. *Exo.* 34.6.

27. Beneficence is that whereby, being rich in goodneſſe, he powreth forth many good things, even upon *Sinners*, *Mat.* 5.45.

So much of the Guiltineſſe, Filthineſſe, and puniſhment of ſinne in generall, now followes the puniſhment in ſpeciall.

28. The puniſhment inflicted on man for *Sinne* is death. *Gen.* 2.17. *Rom.* 5.12.

29. This Death is a miſerable privation of life.

30. By the life of man is underſtood, both the conjunction of the ſoule with the body, and all that perfection, which was agreeable to man in that ſtate, whether it was actually communicated, or to be communicated upon condition. *Pſal.* 36.10. With thee is the Fountaine of life, in thy light we ſhall enjoy light.

31. Therefore Death is not from God, as he did ordaine nature

nature, but it is from God, as taking vengeance on *Sinne*; and so properly from *Sinne*, as the meritorious and procuring cause.

32. But that Death is not a simple, and bare privation of life, but joyned with subjection to misery: and therefore is not the annihilating of the *Sinner*, whereby the subject of misery being taken away, the misery it selfe also should be taken away.

33. A certaine Image and representation of this Death was the casting of man out of Paradise, in which there was contained a Symboll or Sacrament of life. *Gen.* 3. 22, 23, 24.

Thus much of Death in generall: It followeth to speake of it in speciall.

34. In Death, or the curse of God that doth lye upon *Sinners*, there are two degrees; the beginning of it, and the perfection of it: and two members; The punishment of losse, or privative; and the punishment of sense, or positive: and there are two kinds, Death spirituall, and corporall.

35. The beginning of spirituall Death, in matter of losse, is the defacing of the Image of God, that is, the losse of grace, and originall Justice. *Rom.* 3. 23. They are deprived of the glory of God. *Eph.* 4. 18. Being strangers from the Life of God.

36. By this losse of grace, man is robbed of all saving gifts: and so nature is weakned, put out of order, and as it were wounded.

37. The beginning of spirituall death in matter of sence, is spirituall bondage.

38. Spirituall bondage is a subjection to the power of darknesse, or of spiritually deadly enemies. *Coloss.* 1. 13. Hath taken us out of the power of darkenesse. 2 *Pet.* 2. 19. Of whom, a man is overcome, of the same hee is brought in bondage.

39. This bondage, is bondage of the Divell, and those that serve the Devill.

40. Bondage of the Divell, is a subjection to that power of the Devill, whereby he effectually worketh in men, and

in

in reſpect of them he hath command of Death. *Act.* 26. 18, 2 *Cor.*4.4. *Iohn* 12.31. & 16.11. 2 *Tim.*2.26. *Eph.*2.2.

41. Bondage of the ſervants of the Divell, is of the world and *Sinne*.

42. Bondage of the world is a ſubjection to the entiſements which are found in the world. *Phil.*3.19. 1 *Iohn* 4.5. & 2. 15,16.

43. Service or bondage of *Sinne*, is that whereby a man is ſo captivated under *Sin*, that he hath no power to riſe out of it. *Rom.*6.16,17.19,20.

44. By this bondage it comes to paſſe, that although freedome of will remaine; which is eſſentiall to mans nature, yet that freedome which pertaines to the perfection of humane nature, (the property whereof was that power to exerciſe acts ſpiritually good, and by that meanes acceptable) is not found in his ſinfull ſtate, unleſſe, Remote, and Dead.

45. From this beginning of ſpirituall Death, there followes the multiplying of *Sin* in this life preſent.

46. Thoſe *Sins* that follow, have ſome reſpect of puniſhment, in reſpect of the firſt *ſin*. *Rom.* 1.26.

47. But this reſpect of puniſhment is attributed to thoſe *Sinnes*, firſt by reaſon of the effects or conſequents of them, becauſe they further the Death of man, and increaſe his miſery: Secondly, they are ſaid to be puniſhments in reſpect of that inward ſuffering to which man is ſubjected to in ſinning; whereby alſo his nature is preſſed down, and made more baſe. Thirdly, they are ſaid to be puniſhments of the former *ſin*: becauſe that former *ſinne* was a cauſe for which man is deprived of that righteouſneſſe, and grace, or Divine helpe, by the abſence whereof it comes to paſſe, that man runs into thoſe *ſins*. Fourthly, they may be ſaid alſo in a certaine manner puniſhments of the former *ſin*, becauſe that former *ſin* was a cauſe diſpoſing and preparing man to commit the following *ſins*, and in that reſpect it hath brought upon man all thoſe *Sins*, and whatſoever evills, doe either accompany or follow them.

CHAPTER XIII.

Of Originall Sinne.

In the former disputs (Thes. 45.) the multiplication of sinne was given as a consequent from the beginning of spirituall Death, which we will thus shew forth in the following Theses.

1. THE *Sinne* that followed upon the first Fall is either Originall, or Actuall.

2. Originall *Sinne*, is an habituall exorbitancy, of the whole nature of man, or it is a deviation from the Law of God.

3. Because it is the corruption of the whole man: hence it is called in the holy Scriptures. *The old man. Rom.*6.6. *Eph.*4.22. *Col.*3.9. The body of *Sinne. Rom.*6.7.24. A Law of the members. *Rom.*7.23. And the members themselves. *Col.* 3.5. Flesh. *John* 3.6. *Rom.*7.5. 18.25.

4. Hence also it is that in Scripture, a *homogeneall* corruption is attributed not only generally to the whole man, but also to every part of it: as to the understanding, *Gen.*6.5. The imagination and thoughts only evill. *Rom.*8.5,6,7. They savour the things of the flesh. To the conscience. *Tit.*1.15. Their mind and conscience is defiled. To the will, *Gen.* 8. 21. The imagination of the heart of man is evill from his childhood. To the affections of every kind. *Rom.*1.24. To uncleanesse in the lusts of their hearts. Lastly, to the body and all the members of it. *Rom.*6.19. Your members servants to uncleanesse, and iniquity to commit iniquity.

5. This *Sinne* is said to be an exorbitancy, or deviation of man, because it is in man an habituall privation of that due conformity to the Law imposed on man by God, wherein he ought to walk as in his way.

6. Hence it is that that originall depravation is called in the Scriptures *Sinne* or that *Sinne*, by a certaine speciall appro-

appropriation. *Rom.* 6. 12. 7. 1 7ἡ ἁμαρτία *Rom.* 7. 8. 20. The Law of *Sinne.* 7. 23. *Sinne* dwelling in us, inhering, adhering and compassing us about. *Rom.* 7. 17. 20. 7. 21. *Heb.* 12. 1.

7. This disorder in man, hath as it were two parts. One formall, and the other as it were materiall, *Ier.* 2. 13. *My people have done two evills: they have forsaken me, &c.* That they might dig to themselves Cisternes. The description of actuall *Sin* doth containe the picture of originall, as the daughter doth containe the picture of the mother.

8. The formall part is an aversion from good. *Rom.* 3. 12. There is none that doth good, no not one.

9. The materiall part is a turning and inclining to evill. *Rom.* 7. 23. The Law of *Sin.*

10. By reason of this originall depravation, it commeth to passe, that although the will of man be free in the state of *Sinne*, at touching all acts which it doth exercise, yet it is captive and servile, as touching the manner of doing, because it is deprived of that power whereby it should will well, and that inclination is as it were a forme whereby it comes to passe that it willeth amisse, even when that thing is good about which it is exercised in willing. *Rom.* 3. 12. 7. 14. 2 *Cor.* 3. 5. *Iohn* 8. 34. 2 *Pet.* 2. 19. *Rom.* 6. 16.

CHAPTER XIIII.

Of Actuall Sinne.

1. *Thus much of Originall: Now followeth Actuall Sinne.*

2. ACtuall *Sinne* is an exorbitancy of mans action: or a deviation of it from the Law of God. 1 *Iohn* 3. 4. It flowes from originall *Sinne*, as an act from an habit; or as the fault of the person flowes from the fault of nature. In whith respect also originall *Sin* is rightly called the fall of *Sinne*. *Fomes peccati.*

3. Therefore actuall *Sinnes* although they are often op-

posite one to another in respect of their objects, and their special wayes whereby they are carried towards their objects: yet in respect of that beginning or foundation whence they proceed, they are indeed tied & knit together. *Ia.* 2.10. *1 Ti.* 6.9.

4. Actuall *Sinnes* are diversly distinguished among themselves. First, in respect of degree. One *Sinne* is greater or lesser then another. *Ezech.* 5. 6. & 8. Shee hath changed my judgements more then the *Gentiles* themselves, & 8.15. Thou shalt see yet greater abominations then these. *Iohn* 19. 11. He hath the greater *Sinne*: whence also punishment is greater, or lesser. *Luke* 12.47. He that knoweth and doth not, shall be beaten with many stripes, and he that knoweth not and doth, shall be beaten with few stripes. *Mat.* 11.22.24.

5. But this difference of degrees, depends. First, upon respect of the person by whom it is committed. *Numb.* 12.14. Whence it is, there is a difference between Fornication, Adultery, & Incest. 2. Upon the kind and nature of the thing, *Mat.* 5.21.22. He that is angry unadvisedly: he that calleth *Raca*: he that saith, thou foole. 3. Upon the intending, and remitting the Act. *Phil.* 3. 6. As concerning zeale persecuting the Church, 1 *Tim.* 1.13. A blaspemer, a Persecutor, and Injurious 4. Upon the way & manner of committing: for it is done either out of ignorance, infirmity, or with an high hand. *Num.* 15.27.30. If a soule shall *Sinne* through error he shall offer a she Goat, but the soule which shal commit with an high hand, shall be cut off. *Psalme* 19. 13.14. 1 *Cor.* 6 7. There is utterly a fault in you. 5. Upon the circumstances of place, time, and the like. *Isa.* 26.10. When favour in shewed to a wicked man, he will not learne righteousnesse: is the land of uprightnesse, he doth wickedly.

6. Secondly, the speciall difference of actuall *Sinnes* is properly privative, and doth formally depend upon the difference of rectitudes, from which these acts doe decline.

7. Therefore the distribution of *Sinne* as they are contrary to the Commandement of God, is most proper.

8. Thirdly, actuall *Sin* is distinguished in respect of parts: into *Sinne* of Omission, and *Sinne* of Commission. For seeing there are as it were two part of originall *Sinne*, turning from good, and a turning to evill: actuall *Sinne* that flowes from

thence

thence hath a double respect: for where turning from good doth most appeare, that is said to be a *Sinne* of Omission: and where a turning to evill doth most appeare, that is called a *Sin* of Commission.

9. Therefore a *Sinne* of Omission is not to doe that that ought to be done. *Iames* 4. 17. He that knoweth to doe well and doth it not, to him it is *Sin*. *Mat*. 25. 42. I was an hungry and ye gave me no meat, &c.

10. *Sinne* of Commission, is to doe that which ought not to be done.

11. *Sinne* of Omission is most directly contrary to the command of God, and *Sinne* of Commission to the forbidding: in a *Sinne* of Commission there is a certaine addition to the Law of God, and in Omission there is a certaine detractation from the Law: both which are forbidden. *Deut*. 4. 2. 12. 32. *Rev*. 22. 18, 19.

12. This distribution of *Sinne* is not into the kinds of *Sinne*. 1. Because, Commission and Omission being about the same object, and under the same formall respect, doe not differ in kind, as in covetousnesse. 2. Because to speake morally there is no Omission without an act going before, or accompaning it. 3. Because Omission cannot be voluntary and free without an act, unto which act there doth alwayes cleave a *Sinne* of Commission.

13. Fourthly, *Sinne* is distributed in respect of the subject, into *Sinne* of the heart, of the mouth, and of the worke. So that it is, A word, a deed, or a thought against the Law. *Isa*. 18, 13. *Mat*. 5. 28. 15. 19.

14. Fifthly, *Sinne* is distributed in respect of the object. Into that *Sinne* which is against God, and into that which is against men. *Luke* 15. 18. 1 *Sam*. 2. 25. Yet it doth not altogether in the same reason respect God and man. For *Sinne* as it is a transgression of the Law of God, is an offence against God only: but yet in a materiall respect, as to the wrong and losse that is often done to men by *Sinne*, it hath respect also to men.

14. Sixthly, *Sinne* is distributed in respect of the effect. Into *Sinne* distroying the conscience, and not destroying. Into *Sinne* raigning, and mortified: into *Sinne* pardon-

able, and unpardonable, which yet are not properly belonging to this place.

16. From this multiplication of *Sinne* there followes an increase of ſpirituall death both in matter of loſſe, and in matter of ſenſe.

17. In matter of loſſe, there is ſecurity of conſcience, and ſtupidity; that is a deprivation of the ſence of *Sinne* and miſery.

18. This ſecurity comes from cuſtome of ſinning, and obſtinacy of mind in *Sins*: for *Sins* whether they be of Commiſſion or Omiſſion, being brought into cuſtome, and made old, through dayly multiplication doe beget an evill habit, and doe as it were bring an hard skin over the will and mind. *Jerem.* 13. 23. Can a Blackamore change his skin, or a Leopard his ſpots? then may yee doe good that are accuſtomed to doe evill. *Eph.* 4. 19. Being paſt feeling, they gave themſelves to laſciviouſneſſe, to commit all uncleanneſſe with greedineſſe.

19. In matter of ſence, there is greateſt terror of conſcience joyned with deſperation. *Heb.* 10. 26, 27. *Gen.* 4. 13.

20. This terror ariſeth from the greatneſſe and multiplicity of guilt, together with an inavoydableneſſe of imminent puniſhment.

21. But in this beginning of ſpirituall death, there is a certaine moderation uſed by God. This moderation is internall or externall.

22. The internall appeareth in the remainders of Gods Image, *Iames* 3. 9. Now theſe remainders appeare both in the underſtanding, and alſo in the will.

23. In the underſtanding, by thoſe principles of truth, which direct both the theoreticall, and practicall judgement.

24. The theoricall principles, are both of true, and falſe, of which all men that have any uſe of reaſon have ſome knowledge. *Rom.* 1. 20. *Pſal.* 19. 2. 3.

25. Practicall principles, are of that which is honeſt, and diſhoneſt, juſt, and unjuſt, that God is to be worſhipped, that that is not to be done to another, which one would not have done to himſelfe.

26. This

26. This is the Law written in the hearts of all men. *Rom.* 2. 15. They shew the effect of the Law written in their hearts.

27. From these principles there ariseth a certaine force of naturall conscience. *Rom.* 2. 15. Their consciences together bearing witnesse, and their thoughts accusing one another, or excusing: which conscience notwithstanding together with those principles, is corrupt, and so dead. *Tit.* 1. 15. Their mind, and conscience is defiled.

28. In the will those remainders appeare by a certaine inclination unto good knowen in that manner: which although it be vanishing, and dead, yet it is found in all in some measure: whence also it is that at least the shaddowes of vertues, are allowed and embraced of all. 2 *Tim.* 3. 5. Having a shew of godlinesse.

29. Also that restrayning power pertaineth to the will together with the understanding whereby excesse of *Sinne* is restrained in most, so that veen *Sinners* doe abhorre the committing of many grosser *Sinnes*. 1 *Cor.* 5. 1. Such fornication which is not named among the *Gentiles*.

30. The outward moderation of this misery is by those externall meanes both politicke and oeconomicke, whereby the course of *Sinne* and misery is wont partly to bee hindred.

CHAPTER. XV.

Of Corporall Death.

Thus farre of the beginning of spirituall Death; now it followes to speake of the beginning of bodily Death, with the consummation of both.

1. THE beginning of bodily death in matter of losse, is either inward or outward.

2. Inward is the losse of the internall good things of the body, as of health and long life. *Deut.* 28. 21. 27. 35. 2 *Cor.* 12. 30. *Matt.* 9. 2.

3. Hence

3. Hence is mortality, as touching the ſtate, and neereſt power to *Death*.

4. For this mortality is a diſſolving or looſing of that band wherewith the ſoule was joyned with the body.

5. The outward beginning of this *Death* in matter of loſſe is the loſſe of outward good things, whereby this life was either beautified or ſuſtained.

6. Of the firſt kinde is. 1. Loſſe of dominion over the Creatures: the which after the Fall did put of for the greateſt part that ſubjection towards man, to which they were made, and became his deadly enemies, unleſſe they be brought into order by the ſpeciall providence of God. *Iob.* 5.22.23. Be not afraid of the beaſts of the Earth, For thou ſhalt be in covenant with the ſtones of the Field, and the beaſts of the Field ſhall be at peace with thee. *Hoſ.*2.18. I will make a covenant for them with the beaſts of the Field. 2 That ignominy which hee is ſubject to, both living and dead. *Deut.* 28.20.37.

7. Of the latter kinde is poverty, or the loſſe of thoſe things which pertaine to food, raiment, and poſſeſſions. *Deut.* 28.17.18.

8. The beginning of this *Death* in matter of ſence is alſo inward or outward.

9. Inward is in wearineſſe, *Gen.*3.19. Paine, and diſeaſes. *Deut.*28.35.

10. Outward, is in all thoſe calamities, to which the life of man it outwardly ſubject. *Deut.*28.25.48.

11. The moderation, that appeared in this corporall puniſhment is touching inward, and outward things.

12. Touching inward things. In that man hath yet ſpace, and commodity of life, granted to him by the goodneſſe of God. *Gen.*3.6.

13. Touching outward things: in that he hath certaine remainders of dominion over the Creatures. *Gen.* 9.2. Let the feare of you and the dread of you be upon all the beaſts of the Earth, &c. So that although man by his ſinne fell from all right which he had before, of uſing the Creatures to his benefit: yet by grant and divine indulgence, hee may uſe them, and in that he ſins not, that he doth ſimply uſe them, although

although he sinne in the manner of using: because so long as life is granted, and prolonged to him with the same, there is together granted the use of those things, which are necessarily required unto life, and in a sort they are due to him.

Hence it is that although the Creatures were subject to vanity and a curse, for the sin of man. *Gen.*3.17.18. *Rom.*8.20. 22 yet they are preserved in that estate, that they may supply the necessities of mans life.

CHAPTER XVI.

Of the Consummation of Death.

1. THE Consummation of *Death* is the highest degree of the punishment appointed, and to endure for ever. As touching the degree, it is said to be infinite.

2. But it is infinite only in respect of the losse and privation: because it is the loosing of an infinit good, not in respect of sence or positive affliction; yet it may be said to be positively infinite, in respect of the thing afflicting, but not in respect of the manner of afflicting.

3. Hence it is that there are certaine degrees in this punishment, according to the variety of degrees, which are found in sinne. *Luke* 12.47.48. He shall be beaten with many stripes: he shall beaten with few stripes.

4. As touching the continuance, this punishment is said to be eternall or never to be ended. *Marc.*9.44. 46. 48. Where their Worme dieth not, and their fire never goeth out.

5. Now it is eternall. 1. Because of the eternall abiding of the offence. 2. because of the unchangeablenesse of the condition which that degree of punishment doth follow. 3. Because of the want of satisfaction.

6. Hence it is that the incorruptibility of the damned is their immortality in death, and to death.

7. The consummation of spirituall death in matter of losse, is a totall and finall forsaking, whereby a man is separated wholy from the face, presence, and favour of God. *Mat.*7. 23. Depart from me. And 25.41. *Goe ye cursed.* 2 *Thess.* 1. 9. Who shall be punished with everlasting destruction, being driven from the Face of the Lord, and the glory of his Power.

8. Hence followes the greatest, and eternall hardning in evill, and despaire of good. *Luc.*16.26.

9. The consummation of spirituall *Death* in matter of sence, is fulnesse of bondage, whereby he is altogether delivered into the power of the Devill. *Mat.*25. 41.

10. Hence is fulnesse of terrors of conscience, and fulnesse of sinne, for the damned doe sin, and will sin for ever, although neither the same sins which were in this life, as Theft, Murder, Adultery; nor altogether of the same condition, with them which they committed alive. For they offend chiefly in hatred, envy indignation, and such like affections, which the sharpenesse of punishment gives occasion to. Also these sins after death, have not the same respect of desert which they have in this life, because then there is neither any possibility to avoyd sin, neither is there place for threatning and increase of punishment by them.

11. Hence it is that sins themselves, in the damned, have more respect of punishment: but in those that live, they have more respect of offence.

12. Terror of conscience is as it were a worme, perpetually gnawing. *Mar.*9.44. *Esay* 66.24.

13. The Consummation of corporall *Death* together with spirituall, is first by separation of the soule from the body. 1 *Cor.* 15.42.43. To which that change of some is answerable, which is like death. 1 *Cor.*15.51, 52. 1 *Thess.*4.15, 16. Secondly, by casting the soule and body into Hell, or that place which God hath prepared, for the extreame torments of sins. *Rev.* 21. 8.

14. Hence are paines, and greatest vexations both of soule and body. *Luc.*16. 23.

15. Hence are Lamentation, Howlings, Gnashing of Teeth, and such like effects, of greatest vexation. *Luc.*13. 28.

16. But

16. But of the place of Hell, and manner of torture, and nature of outward things which pertaine thereunto, because they are not necessary for us to know, the Scripture hath not pronounced any thing distinctly of them.

CHAPTER XVII.

Of the Propagation of Sinne.

Thus much of the transgression. Now it followes to treat of the propagation of it.

1. THis propagation is that whereby the whole posterity of man, descending from *Adam*, in a naturall manner, is made partaker of the same condition with him. *Job.*14.5. *Psal.*51.7. *Rom.*5.44. *Eph.*2.3. This is come to passe by Gods just ordination. The equity whereof appeareth in some measure among men. 1. In naturall right, whereby inbred qualities are derived from that which begetteth, to that which is begotten. 2. In hereditary right, whereby the burdens of parents are transferd upon their children. 3. In the right of like for like whereby the rejection of good, and suffering of evill are equally extended.

2. This propagation of *Sinne* consists of two parts. Namely, Imputation and reall communication.

3. By imputation, the same singular act of disobedience, which was *Adams*, is also become ours.

4. By reall communication the same singular sin is not derived to us, but the same in kind, or of the same reason and nature.

5. Originall sin, seeing it is formally a privation of originall righteousnesse, and this privation doth follow the first sin as a punishment, hence it hath the respect of a punishment in order of nature, before it hath the respect of a sinne. As by the Justice of God that originall righteousnesse is denied, so far forth it is a punishment: As it ought to be in us, and yet through mans fault is wanting, so far forth it is a sin.

6. Therefore this privation is derived from *Adam* by way of desert, as it is a punishment; and by way of a reall efficient, as it hath the respect of a sin joyned to it, for in that that any is borne a son of *Adam*, he is made worthy to be endowed with righteousnesse: when therefore he ought to have it, and hath it not, that want to him is sin.

7. Together with this privation, there is also derived, an unaptnes, and a certaine perversnesse of al the bodily faculties, which in their manner are opposite to that rectitude, that is approved of God.

8. For upon the deprivation of righteousnesse whereby all the faculties were to be directed, there followes in them all, such a defect, whereby it comes to passe, that when they are carried to any morall thing, that very inclination is morally evill.

9. Of these ariseth every actuall *Sinne*: for the mind being blind by the privation of light doth easily admit any errors: And the will being now turned from God, doth burne with love of it selfe, and evill desires without God.

10. From *Sinne* thus propagated, there followes also, a propagatiō of death, both begun & consummate: as well touching sence as touching losse, as well corporall as spirituall, to all the posterity of *Adam*.

11. Through this apostasie of mankind, it comes to passe, that our Faith, whereby now wee believe in God, is not simply for life, but for salvation. For it is not sufficient for man being fallen, that God doe simply give him life, but it is also required, that he would give it man being dead in *Sinne*, *Eph.* 2. 1. And this was one difference betweene the question of the rich young man. *Mat.* 19. 16. What good shall I doe that I may have eternall life? and that of the Jaylor, *Act.* 16. 30. What must I doe to be saved?

CAP. XVIII.

CHAPTER XVIII.

Of the Person of Christ, the Mediator.

After the Fall of Man: it followes that wee see his restoring.

1. THE restoring of man is the lifting him up from an estate of sinne and death, unto an estate of grace, and life.

2. The cause of this restoring was the mercifull purpose of God. *Eph.* 1. 9. According to his free good will which hee had purposed in himselfe. For there was nothing in man, which could confer any force to procure this restoring: but rather much which made to the contrary, as sin, in which there was an enmity against God: which in that respect doth commend this love of God towards us. *Rom.* 5. 8. But God commends his love towards us, in that when we were yet sinners, Christ died for us.

3. There are two parts of this restoring: Redemption, and the application thereof. That is as it were the first act of this restoring: this as it were the second &c. That is as it were the matter, this as it were the forme of our salvation. That is as it were the Sufficiency, this the very Efficiency.

4. These parts are altogether of one and the same latitude. For the end of redemption is the application of it: and the prime reason, rule, and measure of application is that same gracious Will of God which was the cause of Redemption it selfe. *Eph.* 1. 9. 10. He hath made knowne to us, the mystery of his will, according to his free good will, which he had foreordained in himselfe, that in the full dispensation of those times before ordained, he might summarily gather together all things in Christ.

5. Therefore Redemption is appointed to all and every

one, for whom it was in Gods intendment obtained: according to that of Christ. *John* 6.37. Whatsoever the Father giveth me shall come unto me.

6. Redemption is the bringing of man into freedome, from the bondage of sinne, and the devill, by the payment of an equall price. 1 *Pet.*1. 18. Yee know that yee were not redeemed by corruptible things, as silver and gold, but with precious blood. 1 *Cor.*6.20. Yee are bought with a price, and 7.23. Yee are bought with a price.

7. For this freedome was not primarily effected by power, nor by prayers, (although these also had their force in perfecting this businesse,) but by the payment of a just price.

8. This price seeing it could not be paid by man, the helpe of a Mediator was necessary, who should come betweene God and man, making a perfect reconciliation betweene them. 1 *Tim.*2.5. *Acts* 20.28. The Church of God, which he hath purchased by his own blood. 1 *Tim.*2.6. The man Christ Jesus, who gave himselfe a price of our redemption.

9. Now such a Mediator is not given, for one age only, but for yesterday, to day and for ever. *Hebr.* 13.8. Jesus Christ yesterday, to day and is the same for ever: *Rev.* 13.8. The Lambe slaine from the foundation of the World. Although he was only manifest in the fulnesse of time. *Col.* 1.27. *Tit.*1.2, 1 *Pet.*1.20. For this Mediation was equally necessary in all ages: Also it was sufficient, and effectuall from the beginning, by vertue of Gods decree, promise, and acceptation.

10. This Mediator is only Jesus Christ. *Acts* 4.12. Neither is there salvation in any other, for among men there is given no other name under Heaven, by which wee must be saved.

11. In Christ two things are to be considered. 1. The fitnesse which he had to performe the worke of redemption. 2. The parts of the redemption it selfe.

12. His fitnesse consists of two parts. The first is his person: the second is the office, imposed upon his person.

13. In the person of Christ the Mediator two things are to be observed: the distinction, of the two natures, and the personall union of them.

14. The

14. The distinct natures are: the Divine nature, as it is the second person of the Deity, and the humane, in all things like to our natures (excepting sinne, and the manner of subsisting) *Mat.* 1. 23. *Emanuel*, God with us, *John* 1. 14. That word was made flesh, &c. The distinction it selfe betweene those two natures remaines: because they remaine absolutely the same which they were before, as well touching their essence as all their essentiall properties: Hence neither the Deity in Christ with the humanity, nor the humanity with the deity is either changed, or mingled, or any way confounded.

15. The personall union, is that whereby the second person of the deity did take the humane nature, that it might inseparably subsist in the same person. *John* 1. 14.

16. For the second person of the deity although it have but one subsistence, yet it hath a twofold way of subsisting; one in the Divine nature from eternity, another in the humane nature after the incarnation. *Rom.* 9. 5. Of whom is Christ, as touching the flesh, who is above all, God blessed for ever, Amen. Which latter way of subsisting doth agree to the Son of God, in respect of the union which he hath with the humane nature.

17. This union to the divine person and nature, doth ad nothing, but a certaine relation: but in the humane nature it maketh a change, whilst by this meanes it is elevated to highest perfection: for it is made as it were a proper adjunct of the Divine person by which it is assumed: as it were a member of the same whole God man. ὅλως ἕνα, whereof the divine nature is as it were another part: as touching the subsistence, it is made as it were an effect, singularly upheld by the Divine nature: and also it is made as it were a subject wherein the Divine nature doth especially dwell. *Col.* 2. 9.

18. Wee endeavour to describe this union, by many logicall wayes: because it cannot sufficiently be explained by any one.

19. We use all those termes wherein the fountaines of consent, and unity are contained, that we may shew the union to be most neere.

20. Yet

20. Yet wee temper these termes with that limitation, as it were, because this union is mysticall, and secret, so as it may not be plainly expressed, but onely shadowed forth by humane words, and notions.

21. From this union there followeth a personall communication of properties: which is not a reall transfusion. For then the Divine nature should take the properties of the humane, and the humane should take the properties of the Divine, and so the humane should be the Divine, and the Divine, the humane, or as well the Divine, as humane should cease to be. Neither is it a reall donation from which should follow, that the humane nature might use the Divine properties as its own instruments. But it is a Communion, or concurring unto the same operations, so that they are performed together by each nature, but according to their own distinct properties.

22. Hence it comes to passe that all the doings and sufferings of Christ are referred properly to his person as the proper *Terminum*, bound of them: although some are properly to be referred to the one, some to the other nature, as to their beginning, and proper respects.

23. And hence followeth the Communication of these properties, as touching predication, or attribution, whereby the properties of the one nature are attributed either to the whole person, as when Christ is said to be dead which is proper to the humane nature, and to have beene in the beginning which is proper to the Divine nature: Or to the other nature, because of the person, as when God is said to be taken up into glory: 1 *Tim.* 2. 16. To be crucified, 1 *Cor.* 2. 8. Which doe not properly agree to the Divine nature, but to the humane. And those things which are proper to the whole person, are properly attributed to either nature: as when the man Christ is said to be the Mediator betwixt God and man. 1 *Tim.* 2. 5. Which doth not agree to Christ as hee is man, but as he is God and man.

24. But as that Communion doth properly respect the person of Christ, not the natures considered in themselves, so that communication which consists in predication doth respect God, or man in the concrete, not the Deity, or humanity in the abstract.

25. There-

25. Therefore the communication of properties is not meerely verball, neither yet is it so reall that the property of one nature doth passe in the other as touching the intrinsecall possession and usurpation.

26. Those examples which are wont to be brought of those that thinke the contrary of that communication which is betweene the matter and the forme, betweene the soule and the body, and betweene Iron and the fire, doe neither agree to this mistery, nor prove the position it selfe.

27. There were in Christ two understandings: one Divine, whereby he knew all things, *Iohn* 21.17. And the other humane, whereby he knew not somethings as yet: *Mark*.13.32. Also there were two wills, one divine *Luke* 5.13. And the other humane, together also with a naturall appetite, *Mat*. 26.39. So there is a double presence of Christ: but yet the humane presence, can neither be every where, nor in many places at once.

28. Because God in Christ, God-man, hath restored life to us, therefore our Faith is carried towards Christ, and by Christ toward God.

CHAPTER XIX.

Of the office of Christ.

Thus farre of the Person of Christ, his office followes.

1. THE Office of Christ, is that which he undertooke, that he might obtaine salvation for men: 1 *Tim*. 1. 15. This is a sure saying, and worthy of all acceptation: That Jesus Christ came into the World to save Sinners.

2. For those that denie that the proper end propounded by God and Christ in this mistery, was the salvation of men, they deprive God and Christ of their honour, and men of their comfort.

3. In it two things are to be considered. The calling to this office, and the office it selfe. *Heb.* 5.4,5. None takes this honor to himselfe, but he that is called of God, as was *Aaron*: So also Christ, &c.

4. The calling is an action of God, especially of the Father, whereby, a speciall covenant being made, he ordained his Son to this office.

5. This covenant is expressed, *Isay.* 53.10. That if Christ would make himselfe a sacrifice for sin, then he should see his seed, he should prolong his dayes, and the delight of the Lord should prosper by him.

6. This calling therefore containes in it selfe. Chusing, fore-ordaining, and sending. *Isay* 42.1. Mine elect. 1 *Pet.* 1. 20. Which was fore-knowne before the foundation of the World, *John* 3.17. God hath sent his Sonne into the World. It is called in Scriptures sealing. *John* 6.27. Sanctification. *John* 10.36. Anointing. *Isay* 61.1. *Psal.* 45.8. *Heb.* 1.9. And a giving. *Joh.* 3.16.

7. Chusing respects the end; fore-ordaining the meanes; sending, the execution it selfe; of meere grace; without any condition foreseene, either in men, or in Christ himselfe.

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8. All things which Christ either did or suffered, even as touching all circumstances were foredetermined. *Luke* 22.22. The Sonne of man goeth as it is appointed, *Acts* 4. 28. That they might doe all things whatsoever thy hand, and thy counsell had before determined to be done.

9. But this calling was not instituted in an ordinary manner, but confirmed with a solemne oath, to confirme the excellency and eternity of it. *Psalme* 110.4. *Hebr.* 5,6. & 7.21.

10. The office it selfe to which Christ was called is threefold: Of a Prophet, of a Priest, of a King.

11. This number and order of offices, is shewed: First by mens necessity, grievously labouring under ignorance, alienation from God, and disability to returne to him: the first of which is healed by the Prophesy of Christ, the second by his Priesthood, the third by his Kingdome.

12. Secondly, the order of conferring salvation doth shew

shew this number also which ought first to be unfolded, then obtained, and then afterward applied; the first of which is the part of a Prophet, the second of a Priest and the third of a King.

13. Thirdly, the same order also appeareth by the solemne manner of executing it, whereby Christ did first teach others, declaring the Will of God unto them: then hee did offer himselfe; and afterward hee did enter into his Kingdome.

14. The prophecy of Christ is that whereby he hath perfectly revealed the whole Will of God that bringeth salvation: whence hee is in Scripture called not onely a Prophet, *Deut.* 18.15. *Acts* 3.22. And a Doctor, *Mat.* 23.8. The Apostle of our profession. *Heb.* 3.1. And the Angell of the covenant. *Malach.* 3.1. But also the very wisdome of God. 1 *Cor.* 1.24. And the treasure of wisdome and understanding, *Col.* 2.3.

15. This prophecy was in Christ as in the principall cause: in others whether angells, or men as in his instruments, 1 *Pet.* 1.11. The Prophets did search what or what manner of time the foretelling spirit of Christ which was in them, should decline, &c. And 3.19. By which going to the spirits which are in prison, he preached. It was in Christ by way of habit so that he might when he pleased, reveale all the secrets of God. But in others by way of act, and flashing or coruscation so that they could not exercise prophetie but at certaine times when he pleased. *Jerem.* 42.7. After ten dayes came the Lord to *Jeremy*.

16. That he might be such a prophet, it was necessary that he should be God, *John* 1.18. & 3.13. And withall also, that he should be man, *Acts* 3.22. Compared with *Deut.* 18.15. For unlesse he had beene God, he should neither have perfectly understood the Will of God. 1. *Cor.* 2.11.16. Neither had he been able to reveale it throughout all ages: unlesse he had been man, he could not fitly have unfolded it in his own person unto men. *Heb.* 1.1.

17. The priesthood of Christ is that whereby he hath purged by sacrifice the sins of men, and obtained the favour of God for them. *Col.* 1.20. & 22. 2 *Cor.* 5.15. *Rom.* 5.10.

18. This priesthood was not legall, or temporary, but according to the order of *Melchisedech*. *Heb.* 7.17. Not by a carnall Commandement but by the power of an endlesse life. *Ibid. Ver.* 16. Not by an order that is weake and lame, but stable, and perfect. *Ibid. Vers.* 18 & 19. Not for a time, but for ever. *Ibid. Verse* 24. Finally admitting no successor or Vicar, but perpetuall, and proper to Christ, and of him that ever liveth. *Ibid. Vers.* 24 & 25.

19. In this office Christ himselfe was the Priest, Sacrifice, and Altar, hee was Priest according to both natures. *Heb.* 5.6. He was a Sacrifice, most properly according to his humane nature: whence in the scriptures this is wont to be attributed not only to the person of Christ, but to his body. *Hebr.* 12.19. *1 Pet.* 2.13. *Col.* 1.22. To his blood, *Col.* 1.20. And to his Soule. *Isay* 53. 10. *Mat.* 20.28. Yet the chiefe force whereby this sacrifice was made effectuall did depend upon the nature of God, namely that the Sonne of God did offer himselfe for us. *Acts* 20.28. *Rom.* 8 3. He was the Altar properly according to his Divine nature. *Hebr.* 9.14.& 13. 10. 12.15. For it is belonging to the Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it selfe. *Mat.* 23.17. But Christ by his divine nature did in a certaine manner sanctifie himselfe according to his humane nature. *John* 17.19.

20. Therefore it doth hence also appeare, how necessary it was that Christ the Mediator, should be both God and man: for unlesse he had been man, he had not been a fit sacrifice: and unlesse he had been God, that sacrifice had not been of sufficient vertue.

21. The Kingdome, of Christ is that whereby he doth dispence and administer all things with power and authority, which pertaine to the salvation of man. *Psal.* 2.6. *Dan.* 2.44. *Luc.* 1.36.

22. The properties of this Kingdome are. First, That it is universall. 1. In respect of all ages, *Mat.* 22.43.44.45. 2 In respect of all kind of men. *Dan.* 7. 14. *Rev.* 17.14. 3. In respect also of all Creatures, as they doe in any sort pertaine to the furthering, or beautifying of mens salvation. *Eph.* 1.21.22.

23. Se-

23. Secondly, that it is over the very ſoules, and conſciences of men. *Rom.* 14.17.

24. Thirdly, that it diſpenſeth life and death eternall. *Rev.* 1.18.

25. Fourthly, that it is eternall. *Dan.* 2.44. & 7.14.

26. Fifthly, that it brings greateſt peace, and perfect felicity to thoſe, that are heires of it *Iſay* 9. 6. *Eph.* 2.16. *Heb.* 7.2.

27. Hence this Kingdome in the Scriptures is every where called the Kingdome of God, the kingdome of peace, and glory, in the places above cited: and the Kingdome of light and glory, the Kingdome of Heaven, and the world to come. *Heb.* 2.5.

28. And hence alſo it appeareth how neceſſary it was that Chriſt the Mediator ſhould be God, and man: for unleſſe he had bin God, he could not be the ſpirituall King of our ſoules, diſpenſing life and death eternall: and unleſſe hee had been man he could not have been an head of the ſame kinde with his body.

29. Chriſt in all his offices had types: In the propheticall office he had men alſo ſo ſubordinate to himſelfe, that they alſo were called prophets: but his Prieſthood and kingdome doe not admit ſuch a ſubordination: neither was there ever any by office a ſpirituall Prieſt or King beſide Chriſt alone.

30. The reaſon of the difference is, becauſe that the declaration of the will of God unto men, which is the office of a Prophet may in ſome manner be performed by a meere man: but purging of ſinnes by ſacrifice before God which is the duty of a prieſt, and government over the ſoules and conſciences of men, which is the part of a King, cannot at all be done by a meere man.

31. The Kings of the nations, are not properly ſubordinate to Chriſt in their authority, but unto God.

CHAPTER XX.

Of Satisfaction.

1. THere be two parts of redemption: the humiliation of Christ as our Mediator, and his exaltation.

2. Humiliation is that whereby he is subject to the justice of God, to performe all those things which were required to the redemption of man. *Phil.* 2. 8. Being found in shape as a man, he humbled himselfe and became obedient unto death.

3. This humiliation was not properly of the Divine nature or person, considered in it selfe, but of the Mediator God-man.

4. Therefore the taking of the humane nature, considered simply & in it selfe is not a part of this humiliation: because it was the action of God only: but that condition of a servant, which did accompany the taking of the Divine nature, was the prime and proper reason of the humiliation. Yet in respect of this condition, by a relation redounding from thence, the Divine person is rightly said to be of no reputation. *Phil.* 2. 7. Because it did exist in that forme, which for a time was void of all glory and Divine Majesty: for the Divine Majesty did suppresse and hide it selfe throughout all that space of humiliation; that it did not constantly exercise that dignity which did afterward appeare in the exaltation.

5. The end of this humiliation is satisfaction and merit.

6. It is called satisfaction, as it is ordered to the honour of God by a certaine recompence for the injury done to him by our sinnes. *Rom.* 3. 25. Whom God hath set forth to be a reconciliation by his blood to shew this righteousnesse. This is shewed in all those places of Scripture wherein Christ is said to be dead for us, for that efficiency is set forth in this phraise, which cannot be attributed to *Paul*, or *Peter* in their death, 1 *Cor.* 1 13. Which takes away condemnation,

Rom.

*Rom.*8.34. Which finally brings with it reconciliation to salvation. *Rom.*5.10.

7. It is the same also which is signified where it is said, he was made sinne for us. 2 *Cor.*5. 21. For he could no other way be made sinne then either by inward pollution, or outward reputation: but he was most of all free from pollution: neither did the imputation of sin any other way agree to him then that hee might for us undergoe the punishment due to sinne.

8. In the same respect it is said that he bore our iniquities, *Isay.* 53. 4. Neither doth that phraise signifie a bearing of patience: for by bearing he tooke away the sins of the world. *John* 1.29 Neither doth it only declare a power of taking away sins: for he bore our sins in his body upon the Crosse. 1 *Pet.*2 24.

9. The like force is of that forme he paid the price of redemption for us. *Mat.* 20. 28. For neither is there a meere delivering set forth by that phraise, nor every manner of it; because the price it selfe is nominated, and it is intimated to be of the like common respect with the paiment of silver or gold for vendible merchandize. 1 *Pet.* 1. 18. And the application of this price is also added. *Heb.*9.13,14,15. Blood sprinkling those that are uncleane. And 10.22. Our hearts purged by sprinkling from an evill conscience. So that Christ himselfe is therefore a Mediator because he hath given himselfe a price of redemption. 1 *Tim.*2.5.6. And we are therefore made partakers of that redemption, because Christ hath given himself for us, *Gal.*2.20. And we believe in him. *John* 1.12. And by him in God, 1 *Pet.*1. 21.

10. In the same sence also he is called an offering and sacrifice for our sinnes. *Eph.*5.2. He gave himselfe for us an offering and sacrifice of a sweet smelling savour to God. For he was so true and proper a sacrifice for sinne, that all other sacrifices which went before, were but shadowes of this: and after this is finished it is neither needfull, nor lawfull to offer any other, *Heb.*10.12.14.

11. But this whole mystery depends upon this, that Christ is made such a Mediator, as that he is also a surety. *Heb.*7.22. And the common roote of those that are to be redeemed,

redeemed, as *Adam* was of those that are created, and lost. *Rom.* 5.16,17,18,19. 1 *Cor.* 15.22.

12. In the same humiliation of Christ there was also, merit, as it is ordered to our benefit, or to obtaine some good for us in the way of reward. This is shewed in all those places of Scripture wherein he is said by his obedience to have procured righteousnesse for us. *Rom.* 5.19. Many are made righteous: to procure the favour of God for us. *Rom.* 5.10. We have been reconciled to God by the death of his Sonne: and to procure life eternall for us. *Rom.* 6.23. Life eternall by Jesus Christ.

13. The merit and satisfaction of Christ differ not in the thing it selfe, so as they should be sought for in sundry and different operations: but they ought in a diverse way to be acknowledged in one and the same obedience.

14. Neither ought any part of that obedience which is found in the humiliation of Christ, to be excluded from that dignity and use.

15. But the exaltation of Christ, although it be an essentiall part of his mediation, yet it doth not pertaine to his merit, or satisfaction.

16. This Satisfaction as touching the substance of the thing was perfect, in rigour of justice: yet it presupposeth grace, whereby Christ was called to performe this worke, and whereby it being performed, it was accepted in our name and for our good: Lastly, whereby that is performed by covenant rewarding which was required in this Satisfaction. *Iohn* 3.16. So God loved the world that hee gave his only begotten Sonne. *Rom.* 3.24. We are justified freely by his grace, through the redemption made in Jesus Christ. & 5. 15. The grace of God, and gift by grace, which is of that one man Jesus Christ.

17. Hence greatest justice, and greatest grace, are together manifested, and worke in mans redemption. *Rom.* 5. 17. They receive abundance of grace, and the gift of righteousnesse, so that all the fruit of this Satisfaction are rightly together called the fruits and effects of the grace and mercie of God.

18. This Satisfaction had worth sufficient, and in some respect

respect infinite: First, from the person of him that did offer, who was God: Secondly, from the dignity and excellency of the thing offered, for he offered himselfe God and man. Thirdly, from the manner of offering, in which there was a certaine divine perfection, by reason of the personall Union.

19. For as the greatnesse of the injury growes from the dignity of the person offended, because there the worth of the offended person is hurt: so the worth of him that makes satisfaction doth grow from the dignity of him that makes Satisfaction, because here the yeelding of honour is looked unto, which depends upon the dignity of him that yeelds the honour.

20. Also in satisfaction, not the act only or suffering, but also the person it selfe which doth or suffereth is voluntarily subjected to the obedience of him to whom that honour is yeelded, also the manner of working doth alwayes flow from him that worketh with proportion.

21. Where this also is to be observed, that a substantiall dignity such as was in Christ, doth more properly confer to the dignity of the work, then an accidentary dignity, such as is in some men.

22. From this dignity of the person it comes to passe, that the satisfaction of Christ, was sufficient as touching the substance: and superabundant as touching certaine circumstances which did not at all agree to Christ.

CHAPTER XXI.

Of the Life of Christ being humbled.

1. THe parts of Christs humiliation are two: his Life, and Death.

2. Of his Life there are two parts: the first in his Conception and Birth: the second after hee was Borne.

3. Unto his conception there were two principles that did worke together one active, and another passive.

4. The Passive was the blessed *Virgin Mary*; which is called a passive principle, not because she did nothing unto the bringing forth of Christ, but because she did nothing of her selfe, but that she did administer that matter of which the flesh of Christ was formed. Neither yet could she administer it immediatly fit, (for she had no pure matter) but it was made fit by a certaine supernaturall preparation, and sanctification. *Luc.* 1.35. Because that which shall be borne of thee is holy, yet Christ was truly and really the Sonne of *Mary*, and the seed of the Woman promised from the beginning. Neither are there therefore two Son-ships in Christ really distinct, or two sonnes joyned together; for that temporall Son-ship, whereby he is referred to his Mother, was a respect of reason only. Indeed the humane nature of Christ had a reall relation to *Mary*, as to a cause, but the Son-ship doth no way agree to the nature, but to the person only: yet there is that relation of the humane nature to the person, and of *Mary* to that nature, that it may be truly and rightly said, *Mary* was the Mother of God.

5. The active principle of this conception was not a man (whence blessed *Mary* was a Mother and Virgin together, *Mat.* 1.23. *Isa.* 7.14.) But the holy Spirit. Neither yet can Christ be called the Sonne of the holy Spirit, as not in as much as he is man; for as he is man, neither is he of the same nature with the holy Spirit, neither doth it agree to a nature, but to a person to undergoe the respect of a Sonne.

6. In the first instant of this conception, Christ received according to his humane nature, fulnesse of all grace, as touching the first act. *John* 1.14. Full of grace, and truth. *Luc.* 2. 40. He was filled with wisdome, yet so as that it might bee increased as touching the second acts, and by spreading forth to new objects. *Luke* 2. 52. Hee grew in Wisdome.

7. Hence Christ was indued with blessednesse, from the very instant of his conception, but so as that, as travellers doe, he proceeded in it, untill he came to highest exaltation.

8. In the birth of Christ there was humility of greatest poverty with an attestation of greatest glory, that both natures, and both parts of mediation, might be declared from the beginning.

9. All the earthly things which did belong to the birth of Christ were most humble: But the Angels and Starres of Heaven did declare that glory wherewith all kinds of men, Shepheards, wisemen, *Herod*, and the Priests with all the people were moved. *Luc.* 1.18. *Mat.* 2.2,3.

10. By reason of this birth he was according to the flesh the Sonne of the *Patriarches* of all the world, yet specially he was that seed of *Abraham*, in whom all Nations should be blessed; and that Sonne of *David* who was to possesse a Kingdome, not of this, but of another for ever. *John* 18. 36. My Kingdome is not of this world. *Luc.* 1.33. And he shall raigne in the house of *Jacob* for ever, and of his kingdome there shall be no end.

11. The time, place, and the like circumstances, accompanying his Birth did make the same truth manifest.

12. After the birth of Christ was his life. Private and publique.

13. He lived a private life before a publike, because the condition of man did so require, to which he had subjected himselfe, because the Law of God had so determined, and so also the infirmity of man did require that by degrees the Sunne of righteousnesse should appeare unto them, and that they should be lead as it were by the hand from every imperfect thing to that which is perfect.

14. In his private life, there was his infancy and subjection to his parents.

15. In his infancy there was his 1. Circumcision and offering. 2. His flight unto *Egypt*, and returning thence.

16. Christ was circumcised and offered, because he did subject himselfe not only to the eternall and morall Law, but also to the Ceremoniall, and every Law of God.

17. Those ceremoniall observations, were so many confessions of sinne. Therefore Christ who was made for us, was fitly made conformable to them.

18. Also they were certaine outward meanes belonging

to Divine worship: therefore Christ observed them, that he might fulfill all righteousnesse.

19. Lastly, they were certaine types shadowing forth Christ: now that he might fulfill those, and by this meanes sanctifie the same, he would apply them to himselfe.

20. Circumcision was the Seale of the Covenant of God.

21. Offering was a presenting and dedicating the first born unto God: therefore Christ was fitly both circumcised and offered, because hee was to confirme that saving Covenant by his blood, and among the first borne, hee was onely perfectly holy to God, of whom all others were only types.

22. His flight into *Egypt*, and his returne thence, was, 1. That he might shew from the beginning of his age, that he was borne to undergoe misery. 2. That according to the condition to which he had submitted himselfe, he might provide for his life after the manner of men. 3. That he might withal shew, that he was the man, that should bring us out of spirituall *Egypt* into the promised Land.

23. In his subjection to his parents which pertaineth to the fift precept of the Decalogue, he did shew that he was subject to the whole morall Law. 1. Because there is the same reason of one precept as of all. 2. Because there is no part of morall obedience from which Christ the Lord of Heaven and Earth might seem to be more free, then from subjection to men.

24. Although that this legall obedience was required of Christ now made man by right of Creation, yet because he was made man, not for himselfe, but for us, it was a part of that humiliation, satisfaction and merit, which God required, and accepted of him for us.

25. In this subjection these two things are to be observed. The exception which hee did suffer, and the effect which it did bring forth.

26. The exception was the disputation which he had with the Scribes, when he was but twelve yeares old.

27. This disputation was a foregoing testimony, of that publick calling, whereby he was ordained and sent to be a master and teacher of *Israel*.

28. It

28. It was also to teach, that that knowledge and wisedome wherewith Christ was endued, was not gotten, by progresse of time, but conferred or infused of God from the beginning.

29. The effect of this subjection was his labouring with his hands, that is, an enduring of that curse of ours, whereby it comes to passe that we eat our bread with that labour in the sweat of the face.

30. His publique life is that whereby he openly manifested himselfe to be the *Messias*. In this life, there was, 1. The enterance. 2. The progresse. 3. The conclusion.

31. Unto the entrance pertaines his Baptisme and Tentation.

32. The Baptisme of Christ was his publick inauguration to the publick performance of his office: therefore in it, the three offices of Christ are affirmed, and confirmed.

33. They are affirmed by the testimony of the father publickely pronouncing that Jesus Christ is his Sonne, and so that he is appointed a King by him, even that King in whom he is well pleased, that is, a chiefe Priest, who by his intercession should take away the sins of the World, and a chiefe Prophet. *Mat.* 3. 17. & 17. 3. This is my Sonne in whom I am well pleased, heare him.

34. The same offices are confirmed by signes; namely by opening of Heaven, descending of the holy Spirit under the bodily shape of a Dove, resting upon Christ, and an audible voyce sent downe from Heaven, whereby the testimony of the Father was signified.

35. They were also confirmed by the testimony of *John* who was appointed, for a witnesse, preacher, and forerunner of Christ, and being certified of Christ partly by the revelation of the Spirit, and partly by those signes before mentioned, he did testifie of him before others.

36. Moreover by the Baptisme of Christ, our Baptisme was confirmed, and sanctified: and withall the person is declared to whom Baptisme doth so adhere, that all the force of it is to be sought for in him.

37. Christ was tempted, that he might shew that he was much stronger then the first *Adam*, and that he could also

overcome tentations, and also helpe us with a fellow-feeling.

38. The progresse of his publicke life was in poverty and labour.

39. The poverty of Christ was without a singular vow, and without beggery.

40. The labour of Christ was in travailing through divers Countries, in watchings, and in greatest intention of all his strength to doe good.

41. This publique life of Christ was performed in preaching, and working miracles, unto the preaching of Christ was alwayes joyned, in respect of himselfe, grace and authority. In respect of others either opening, or hardening of heart.

42. The object of his preaching was properly the Gospell, or Kingdome of Heaven. *Mark.* 1.14. Preaching the Gospell of the Kingdome of God.

43. The end of his miracles was 1. To demonstrate the person of Christ. 2. To confirme his doctrine. 3. To signifie his spirituall operations.

44. Christ wrought miracles, in the Angls, in men, in brute Creatures, in things without life, in Heaven, in Earth, in the Aire, and in the Sea, in things corporeall, and spirituall: that he might shew, his universall and Divine power to be of equall force in every kind of thing.

45. The conclusion of the life of Christ was in the very preparation to death.

46. His preparation to death was in his instructing his Disciples, and conforting them.

47. This instruction and consolation was partly exercised in his transfiguration. *Luc.* 9.31. *Moses* and *Elias* appearing in glory did tell of his departure. And by those Sacraments which looke to the death of Christ by a certaine speciall respect, namely the passeover, and supper of the Lord: partly in example, *Iohn* 13.15. I have given you example, that as I have done to you, so also should ye doe: partly in his last Sermon, *Iohn* 14.& 15.& 16. and partly in his prayer. *Iohn* 17.

CAP. XXII.

CHAPTER XXII.

Of the Death of Christ.

1. THe Death of Christ is the last act of his humiliation, whereby he did undergoe, extreme, horrible, and greatest paines for the sins of men.

2. It was an act of Christ, and not a meere suffering, because he did of purpose dispose himselfe to undergoe and sustaine it. *Iohn* 10. 11. I am that good shepheard: the good shepheard layes downe his life for his sheepe *Verse* 11. No man taketh it from me, but I lay it downe by my selfe: by the same reason also it was voluntary, not compelled. And out of power, not out of infirmity only: out of obedience to his Father, and love to us, not out of his owne guilt or defect: unto satisfaction by overcomming, not to perdition by yeelding.

3. It did containe greatest punishments: because it did equall all that misery which the sinnes of men did deserve. Hence is that plenty of words & phrases, by which this death is set forth in Scriptures. For it is not simply called a death, but also a cutting off, a casting away, a treading under feet, a curse, an heaping up of sorrowes, and such like. *Isay* 53. *Psal.* 22.

4. But it did so containe these punishments, that the continuance of them, and holding under, and such like circumstances, which accompany the punishments of the sins of all the damned, were removed from this death. *Acts* 2. 24. It could not be that he could be held under by death. The reason is first, because such circumstances as these, are not of the essence of the punishment it selfe: but adjuncts following and accompanying that punishment in those who cannot so suffer punishment, that by suffering they should satisfie. Secondly, because there was in Christ, both worthinesse, and power to overcome as it were by this meanes, the

punishment

punishment imposed. 1 *Cor.*15.54.57. Death is swallowed up in victory. Thankes be given to God who hath given us victory by our Lord Jesus Christ.

5. But because there was in this death the consummation of all humiliation, whereof that also was the far greatest part: hence often in Scriptures by a Synechdoche of the member, the death it selfe of Christ is put for all that satisfaction which is contained in his whole humiliation.

6. These limitations being had, this death of Christ was the same in kind and proportion with that death which in justice was due to the sins of men representing the very same degrees, members, and kinds.

7. The beginning of the spirituall death of Christ in matter of losse, was the loosing of that joy and delight, which the enjoyment of God, and fulnesse of grace was wont to bring. But he did loose this spirituall joy, not as touching the principle and habit of it, but as to the act and sence of it.

8. The beginning of spirituall death in matter of sence, was the tasting of the wrath of God, and a certaine subjection to the power of darkenesse. But that wrath of God was most properly that Cup which was given to Christ to be Drunke. *Mat.*26.39. My Father, if it be possible, let this Cup passe from me.

9. But the object of this anger was Christ, not absolutly, but only as touching the punishment which is brought by this anger, which he as our surety did undergoe.

10. That subjection to the power of darkenesse was not to bondage, but to vexation, which Christ did feele in his mind.

11. From these the soule of Christ was affected with sorrow, griefe, feare, and horror, in an agony. *Mat.*26.39. *John* 12.27. *Heb.*5.7. *Luc.*22.24.

12. In this manner was the soule of Christ affected not only in that part which some call the inferior, but also in the superior part: not only nor chiefly out of a fellow-feeling which it had with the body, but properly and immediatly: nor chiefly out of compassion which it had in respect of others, but out of a proper suffering, which it did undergoe

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in our name. Lastly, not out of an horror of temporall death, which many of Christs servants also have by his power overcome, but out of a certaine sence of a supernaturall and spirituall death.

13. There were two effects of this agony. First, a vehement deprecation shewing a mind astonished and a nature flying from the bitternesse of death, yet under condition, and with subjection to his Fathers will. *Marc.* 14. 35. He prayed that if it might be that houre might passe from him. *Iohn.* 12. 27. My soule is troubled, and what shall I say? Father keepe me from this houre: but therefore came I unto this houre. Secondly, a watery sweat having clotters of blood mixed with it dropping downe to the ground, *Luc.* 22. 44. Being in an agony he prayed more earnestly. And his sweat was like drops of blood falling downe to the ground.

14. In this beginning of spirituall death there was a certaine moderation, and mitigation, that in the meane while there might be place for those duties which were to be finished before his death, namely prayers, conferences, admonitions, answeres.

15. This moderation was inward or outward.

16. The inward was by spaces of time upon the slacking of the pressure and vexation which he did feele in his soule. Hence in his understanding he did attend unto the course of his office undertaken, to the glory that would thence arise to his Father, and to himselfe, and to the salvation of those whom his Father had given to him. In his will also hee did chuse and embrace all the miseries of death to obtaine those ends.

17. The outward mitigation of this death was by an Angell who did strengthen him in talking with him. *Luc.* 22. 43. And appeared to him an Angell from Heaven comforting him.

18. There was no inward beginning of the bodily death of Christ besides that naturall mortality and weakening which the outward force did bring.

19. The externall beginning was manifold, both in matter of losse, and matter of sence.

20. In matter of losse, he was rejected of his own people,

counted worse then a murtherer, forsaken of his most inward Disciples, denied and betrayed of all kind of men, especially of the chiefe ones; and those who were counted the more wise, he was called a mad man, a deceiver, a blasphemer, one having a devill, a great sin and invader of another mans kingdome, he was stripped of his garments, and destitute of necessary food.

21. In matter of sence there was First shamefull apprehending. Secondly, a violent taking away: injust judgements, both Ecclesiasticall, and civill. Fourthly, in working, whipping, and crucifying, with reproches, and injuries of all kinds joyned with them. Yet there was some mitigation of this death. First, by manifestation of the Divine Majesty, to the working of certaine miracles: as in casting the Souldiers downe to the ground with his sight and voyce, and in healing the eare of *Malchus*. Secondly, by operation of the Divine providence, whereby it came to passe, that he was justified by the Judge before he was condemned. *Mat.* 29.24. *I am innocent of the blood of this just man.*

22. The consummation of the Death of Christ was in the highest degree of the punishment appointed: where is to be considered. The death it selfe, and the continuance of it.

23. The consummation of spirituall death in matter of losse, was, that forsaking of the Father whereby he was deprived of all sence of consolation. *Mat.* 27.46. *My God, my God why hast thou forsaken me?*

24. The consummation of the death of Christ in matter of sence was the curse, whereby he did endure the full sense of Gods judgement upon mans sinne. *Gal.* 3.13. He was made a curse for us. The hanging on the Crosse was not a cause and reason of this curse, but a signe and symbole of it. *Ibid.*

25. The consummation of bodily death was in the breathing out of his soule with greatest torment, and paine of the body.

26. In this death there was a separation made of the soule from the body, but the union of both did remaine with the Divine nature, so that a dissolution of the person did not follow.

27. This

27. This death of Christ was true, not feigned; it was naturall, or from causes naturally working to bring it not supernaturall: it was voluntary, not altogether compelled; yet it was violent, not of inward principles: It was also in a certaine manner supernaturall, and miraculous, because Christ did keepe his life, and strength so long as he would, and when he would, he layd it down. *Iohn* 10. 18.

28. The continuance of this death was, in respect of the state of lowest humiliation, not in respect of the punishment of affliction, for that which Christ said, it is finished, is understood of those punishments.

29. The continuance was the remaining under the dominion of death by the space of three dayes, *Acts* 2. 24. This state is wont properly to bee set forth by descending into Hell.

30. Christ being buried three dayes, was a witnesse and certaine representation of this state.

CHAPTER XXIII.

Of the Exaltation of Christ.

1. THe Exaltation of Christ is that whereby hee did gloriously triumph over his and our enemies. *Luc.* 24. 26. Ought not Christ to have suffered these things, and so to enter into glory? *Eph.* 4. 8. When he ascended up on high, he led captivity captive. *Col.* 2. 15. He hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed over them in it.

2. He overcame death by enduring it, sinne by satisfying, the Devill by spoiling him, or taking the prey out of his hands.

3. The perfection and manifestation of this victory is in his Exaltation. Therefore although there was a virtuall triumph, and triumph of merit in his death, and in the Crosse, in which Christ is said to be exalted, or extolled. *Iohn* 3. 14. Not in situation and place only, but also in vertue and merit:

yet the actuall triumph as touching the state of it, was not in his humiliation, but his Exaltation.

4. Christ did triumph in the Crosse, as in a Field of victory; but in his Exaltation, as in the kingly seat, and Chariot of triumph.

5. The glory of this triumph was, a changing of the humble forme of a servant, and that most abject condition which in it he did undergoe, into blessednesse, altogether Heavenly. *Phil.* 2. 9. Wherefore also God did highly exalt him, and gave him a name above every name.

6. In respect of the Divine nature, it was onely an active manifestation: in respect of the humane nature, it was a reall receiving with suitable actions flowing from it.

7. The humane nature received all those perfections, which a created nature could take. For in the soule there flourished all kind of fulnesse of wisdome and grace, not only in respect of the principle and habit, but also in respect of the act and exercise: his body also was adorned with greatest purity, agility, splendor, and strength. *Hebr.* 12. 2. For the joy that was set before him, he endured the Crosse, *Phil.* 3. 21. Who shall transforme our vile body, that it may be like to his glorious body.

8. But as the soule of Christ being now exalted, did still retaine the nature of a soule, so also the body glorified did in no wise lay downe the essence, and essentiall properties of a body: therefore it can neither be every where, nor together in many places, nor in the same place with an other body *Penetrativè*. Which indeed all that have eyes to see may cleerly perceive in those phrases of Scripture. Being taken from them he was caried up into Heaven. *Luke* 24. 51. He is not here, he is risen, *Mat.* 28. 6. And many such like.

9. There were three degrees of Exaltation opposite to as many degrees of his extreame humiliation: namely his Resurrectiō from the dead being opposed to his death; his ascending into Heaven opposed to his descending into the Grave, and to the lowest place of the Earth, and his sitting at the right Hand of God opposed to his remaining in the Grave, and in the state of death or in Hell.

10. Christs Resurrection was of his whole humane nature.

ture which before had fallen by death. In respect of the soule it was from Hell, or from the state, and dominion of death, to which the soule as it was a part of the humane nature, was subject. In respect of the body, it was from the dead, and from the Grave.

11. The soule is said improperly to have risen againe: but the body and humane nature properly. For the body, and the man, did properly recover his perfection: but the soule did recover the act and motion of its perfection in the body.

12. There are two parts of his Resurrection; the first is an internall act, namely a reviving restored, by the uniting of soule and body: the second is an externall act, namely his going out of the Grave to the manifestation of life restored.

13. Unto this Resurrection there did give testimony. 1. the Angells. 2. Christ himselfe by divers apparitions (ten whereof at least are reckoned up in the Scriptures) and also by divers proofes taken out of the Scriptures. 3. Men, who were certified of it by seeing, hearing, and handling him.

14. But Christ did rise not by the power or leave of another, although this operation be attributed to God the Father. *Acts* 2.24. But by his own power. *Iohn* 2.19. Destroy this Temple, and within three dayes I will raise it up, and 10. 18. I have power of taking up my life againe.

15. The time of Resurrection was the third Day after his Death and Buriall, *Mat.* 16.2. *Luke* 24.7. *Acts* 10. 40. 1 *Cor.* 15.4.

16. The end of this Resurrection was. 1. That he might be declared to be the Sonne of God, *Rom.* 1.4. Declared mightily to be the Sonne of God by the Resurrection from the dead. 2. That he might seale a full victory of death. 1 *Cor.* 15.57. Thankes be to God who hath given us victory through our Lord Jesus Christ. 3. That he might fulfill those parts of his office which did follow his death. *Rom.* 4.25. He was raised againe for our justification. 4. That he might shew himselfe both justified, and justifying others. 1 *Cor.* 15.17. If Christ be not risen, your faith is vaine: yee are yet in your sinnes. 5. That he might be the substance, example, and

entrance of our spirituall, and corporall Resurrection. *Vers.* 20.21.23. Of the same Chapter. He is made the first fruits of them that sleepe. In Christ shall all be made alive.

17. For Christ as God is the cause absolutely principall of our Resurrection: as satisfying by his humiliation, and death he is the meritorious cause: but as rising from the dead he is the exemplary cause, and withall a demonstration and an initiation.

18. The ascending of Christ into Heaven, is a middle degree, or certaine progresse of exaltation, whereby leaving the Earth he ascends up into the highest Heaven as into his throne of glory. *Acts* 1. 11. He is taken up from you into Heaven; *Ephes.* 4. 10. Hee ascended farre above all Heavens.

19. This ascension was of the whole person; yet it doth not agree to the Divine nature, but figuratively, namely as it was the cause of ascending, and was joyned with the humane nature, in excellency: manifesting also his glory in it, whereof he had as it were emptied himselfe, when he descended into it by the incarnation: but it doth most properly agree to the humane nature, because it suffered change from a lower place to an higher.

20. The time of his ascension was 40 dayes after his Resurrection *Acts* 1, 3. not sooner: because the infirmity of the Disciples did require the delay of this space of time, that their faith might be confirmed by divers appearings, and they might also be more fully instructed in those things which pertaine to the Kingdome of God. *Acts* 1. 3. Not later, least he should seeme to thinke upon an earthly life.

21. The place from which he did ascend was mount *Olivet* *Acts* 1. 12. Where also he entred into deepest humiliation. *Luc.* 22. 39. That he might teach that his suffering, and ascension did pertaine to the same thing.

22. The place into which he ascended, was the Heaven of the blessed, and which is not an *vbiquitary* Heaven, as some doe imagine, so as that ascension should only be a change of condition, and not of place, but it is the highest above all the other Heavens. *Eph.* 4. 10. The seat, house or mansion of God. *Iohn* 14. 2. So that in respect of locall presence,

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Christs humane nature is rightly and truly said not to be with us in Earth, *Mat.* 26.11. Although he himselfe in respect of his person, and that spirituall efficacy which doth depend upon the humane nature, is every where with his unto the end of the world, *Mat.* 28 20.

23. The witnesses of this ascension, were both many men, and Angels. *Act.* 1.

24. In respect of order, he was the first of all those who ascended into Heaven, in priority of nature: because his ascension was a cause by vertue whereof others doe ascend. *Heb.* 9.8. But others had ascended in their soules before in time *Col.* 1. 20. And some also (as it is most like) in their bodies. *Gen* 5.24 *Heb.* 11.5. 2 *Kings* 2. 11.

25. The cause of this ascension was the same which before was of the Resurrection: namely the power of God, which is the same both of the Father and the Son: hence in respect of the Father it is called an assumption which in respect of the Son is called an ascension. *Act.* 1.11. But there was added moreover the condition of a glorified body; which is carried as well upward as downward.

26. The ends of his ascension were. 1. That he might place his humane nature now glorified in the mansion of glory. 2. That he might shew himselfe to be him who could pierce into the Heavenly and deepest counsels of God. *John* 3. 13. How shall yee believe, if I tell you heavenly things? For there is none that ascendeth into Heaven, but he who descendeth from Heaven; namely, the sonne of man who is in Heaven. 3. That he might prepare mansions for all his in the house of his Father. *John* 14.3. 4. That hee might in the name of his own take possession of the heavenly Kingdome. *Eph.* 2.6. Hath raised us up together, and hath made us sit together in Heaven, in Christ Jesus. 5. That by his intercession and power he might take care for those things which were to be performed for their salvation. *John* 16.7. If I goe from you, I will send the Comforter unto you. 6. That we may have a most certaine argument of our ascension into Heaven. 1 *Cor.* 15 20. He is made the first fruits of them that sleepe. 7. That wee also might in thought, affection and conversation follow after Heavenly things. *Col.* 3. 1 *Phil.* 3. 20. Seeke those

those things that are above where Christ is. We carry our selves as Citizens of Heaven: from whence also we looke for a Saviour, the Lord Jesus Christ.

27. Sitting at the right Hand of God is the highest degree of his Exaltation, whereby he enjoyeth the highest glory of his mediation. Hence Resurrection, and Ascension are motions tending to this sitting: hence also Resurrection and Ascension in a certaine manner common to us with Christ; but sitting at the right hand of the Father agrees to none, but to Christ only.

28. That highest glory wherewith Christ is endowed by this sitting is properly and formally a kingly glory. *Acts* 2. 36. Let therefore all the house of *Israel* know for certaine, that God hath made this man a Lord.

29. This kingly glory is a fulnesse of power and majesty whereby he governeth all things for the good of his. *Psal.* 110. 1. 1 *Cor.* 15. 25. For he must raigne untill he have put down all his enemies under his feet.

30. This majesty and power doth properly agree to the person of Christ the Mediator: in respect of which it is also truly said that the humane nature of Christ hath now so much eminency of dignity and ruledome, that with power he is above, and set over all created things. *Eph.* 1. 20. But from this eminency of dignity, to conclude that the humane nature of Christ (which was created and remaines finite) being absolutely and abstractedly considered, hath the same omnipotency, and omnipresency with God himselfe, it is no other thing then a certaine stupid madnesse, and it is not far from blasphemy.

31. Unto this kingly dignity pertaines that power whereby Christ was made the judge of all men, and Angells.

32 This kingly glory of Christ doth also redound unto other of his offices, so that he exerciseth a kingly Priest-hood, and a kingly prophecy.

33. The kingly priest-hood is, that whereby he doth plead our cause, not by suffering, and humbly supplicating as it were with bended knees, but by representing gloriously those things which he did and suffered. *Heb.* 9. 24. Christ is entred

tred into Heaven it selfe, to appeare before the Face of God for us.

34. Christ doth exercise a kingly prophecy: whilest he powres out his spirit upon all flesh: whilest he sends his Embassadors, workes together with them, and confirmes their word by signes that follow: lastly whilest he gathers his own out of the world, protects, builds up, and preserves them for ever. *Mat.* 28. 18, 19, 20. *Marc.* 16. 20.

CHAPTER XXIIII.

Of the application of Christ.

So much of Redemption: The application of the same Redemption followes.

1. THis application is that whereby all those things which Christ hath done, and doth as Mediator, are made actually effectuall in some certaine Men.

2. This application by a speciall appropriation is attributed to the holy Spirit. 1 *Cor.* 12. 13. By one spirit we are all baptised into one body: yet it doth depend. 1. Upon the decree, and donation of the Father, whereby he hath given some certaine men to Christ to be redeemed, and saved. *John* 6. 36. This is the will of my Father, that of that he hath given me I should lose nothing, for all those, and only those whom the Father hath given to Christ, doe come to him. *Ibid. Verse.* 37. 2. Upon the intention of Christ whereby he hath determined his satisfaction for the good of those, whom he hath appointed to him by his Father. *John* 17. 9. 11, 12, 19. I pray for them whom thou hast given me, because they are thine. 3. Upon the acceptation of the Father, whereby he doth accept and ratifie that satisfaction for the reconciliation, & salvation of the same persons. 2 *Cor.* 5. 19. Namely, that God was in Christ, reconciling the world to himselfe, not imputing their sins unto them.

3. This transaction betweene God and Christ was a certaine fore-going application of our redemption, and deliverance to our surety, and to us in him: which unto the finishing of that secundary application in us, hath the respect of an effectuall example, to as that is a representation of this, and this is brought forth by vertue of that.

4. Hence our deliverance from sinne and death, was not onely determined in the decree of God, but also granted, and communicated to Christ, and to us in him, before it be perceived by us. *Rom.*5.10.11. We were reconciled to God, by the death of his Son. By whom we have now received a reconciliation.

5. Hence both the Father and the Sonne are said to send the Spirit to performe this application. *Iohn* 14. 16. & 16. 7. The Father shall give you an advocate, I will send him unto you.

6. Hence every good giving, and every perfect good is said to descend from above from the Father. *James* 1.17. And all saving things are said to be communicated to us, in Christ, as in the head. For Christ as obtaining it by his merit and through Christ, as effectually applying it. *Eph.* 1.3.5.11.

7. Hence also application is the end & effect of impetration. But seeing the end is intended by God the Father and Christ, it hath a certaine connexion with impetration as with its meanes. For if the redemption of Christ were of incertaine event, then the Father should appoint the Sonne to death, and the Sonne also should undergoe it, being yet uncertaine, whether any would be saved by it or no; then also all the fruit of this mystery should depend upon the free will of men.

8. Hence application is altogether of the same latitude with redemption it selfe, that is, the redemption of Christ is applied to all and only those, for whom it was obtained by the intention of Christ and the Father, yet for their sakes the same temporall benefits of Christ doe redound unto others also.

9. And in this sence, namely in respect of the intention of application it is rightly said, Christ did onely satisfy

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for those that are saved by him; although in respect of that sufficiency which is in the mediation of Christ, it may be rightly said also, Christ satisfied for all, or every one: and because those counsells of God are hidden to us, it is agreable to charity, to judge very well of every one, although we may not pronounce of all together collectively, that Christ did equally plead their cause before God.

10. The way of application whereby God doth with greatest firmnesse performe that, which was contained in a covenant formerly made, and broken, is called in the Scriptures a new covenant. *Heb.*8.8.10. A covenant of life, salvation, and grace, *Rom.* 4.16. *Gal.*3.18. Which in the same sence also is called the Gospell. *Rom.* 1.16. The good Word of God. *Heb.*6.5. A faithfull saying and worthy of all acceptation. 1 *Tim.* 1.15. A good doctrine. 1 *Tim.* 4.6. The Word of life. *Phil.*2.16. The Word of reconciliation, 2 *Cor.*5.19. The Gospell of peace. *Eph.* 2.17. & 6.15. The Gospell of salvation, and the Word of truth, *Eph.* 1.13. The Arme of God. *Isay* 53.1. The savour of life to life, 2 *Cor.*2.16.

11. It is called a covenant because it is a firme promise, for in the Scriptures every firme purpose, although it be of things without life, is called a covenant. *Jerem.*33.20.25. My covenant of the day, and my covenant of the night: if my covenant be no: with day and night, if I appoint not the statutes of Heaven and Earth.

12. Yet because it consists of a free donation, and is confirmed by the death of the giver, it is not so properly called a covenant as a testament, *Heb.*9.16. Which seeing it is not found in the former, that is not so properly called a testament as a covenant.

13. But this new covenant differs from the old many wayes. 1. In the kind, for that was as it were a covenant of friendship betweene the Creator and the creature: but this is a covenant of reconciliation between enemies.

14. 2. In the efficient: for in that there was an agreement of two parties, namely God and man: but in this God onely doth covenant. For man being now dead in sinne, had no ability to contract a spirituall covenant with God. But if two

parties after the manner of a covenant are to be appointed, yet then God only is the party assuming, and constituting, but man is the party assumed.

15. 3. It differs in the object: for that is extended to all men, but this belongs to some certaine ones in a speciall manner. For although the promulgation of it be oftentimes propounded promiscuously, after the manner of men, yet by a special propriety it belongs, and is directed to those to whom it was intended by God, who are therefore called sonnes and heires, of this promise and of salvation. *Gen.* 15. *Act.* 1. 39. & 3. 25. *Ro.* 4 16, 13. & 9. 7, 8. *Gal.* 3. 21. 29.

16. 4. In the beginning or moving cause: for there God according to his soveraingty did worke out of his wise and just counsell: but here mercy only hath place. There indeed there did some respect of grace shine forth, in appointing a reward due to obedience: yet it was not properly directed by grace: and so not this covenant of grace, but that was accomplished, that is, it did actually lead man to happinesse.

17. 5. In the foundation, which in the former was the ability of man himselfe; but in this, Christ Jesus.

18. 6. In the matter or good things promised: for in that God promised life only; but in this he promiseth righteousnesse also, and all the meanes of life: because to man being dead, not the continance or perfection of life, but restoring was necessary.

19. 7. In the conditions: for that required perfect obedience of workes, which was also to be performed by man of his own strength before any effect of the promise, that it might have respect of merit unto it: but this requires not any condition properly so called, or going before, but only following after or comming betweene, and that to be communicated by grace, that it might be a meanes to perfit the same grace: which is the proper nature of Faith.

20. 8. In the effects: for that teacheth and sheweth what is righteous, but this bestowes righteousnesse it selfe, in that there was a dead letter, and deadly to a sinner: but in this a quickning spirit.

21. Hence that never brought salvation to any man, neither

ther could bring any thing to a ſinner, but onely death: but this doth not properly and of it ſelfe bring death or condemnation to any, but it brings aſſured ſalvation to all thoſe of whom it is received.

22. 9. In the adjunct of continuance: for that is antiquated in reſpect of thoſe who are partakers of this new: but this is everlaſting, both in reſpect of the countenance it hath in it ſelfe, becauſe it admitts no end, or change, touching the ſubſtance, and alſo in reſpect of thoſe to whom it is communicated, becauſe the grace of this covenant doth continue for ever with them, who are once truly in covenant.

CHAPTER XXV.

Of Predeſtination.

1. BEcauſe this application of redemption is made to ſome certaine men, and not to all, ſo that it ſheweth a manifeſt difference betweene men, in reſpect of the diſpenſation of grace; hence it doth make the predeſtination of God concerning men appeare to us in the firſt place.

2. Predeſtination indeed was from eternity, *Eph.* 1. 4. He hath choſen us before the foundations of the World were laid. 2. *Tim.* 1. 9. Which grace was given us before all ages. And it did alſo worke from the beginning of the workes of God: but it makes no inward difference in the Predeſtinate themſelves before the actuall diſpenſation of this application. *Eph.* 2. 3. And we were by nature the children of wrath as well as others. 1 *Cor.* 6. 11. Thus yee were indeed. For Predeſtination before the application of grace doth put nothing in the perſons Predeſtinated, but it doth lie hid only in him that doth predeſtinate.

3. This Predeſtination is the decree of Gôd of manifeſting his ſpeciall glory in the eternall condition of men. *Rom.* 9. 22. 23. Willing to ſhew his wrath and to make his power

knowne he suffered with much long suffering the vessells of wrath, prepared to destruction. And to make knowne the riches of his glory towards the vessels of mercy which he hath prepared unto glory. 1 *Thess* 5.9. God hath not appointed us to wrath, but to obtaine mercy.

4. It is called destination: because it is a certaine determination of the order of meanes unto the end. But because God had determined this order with himselfe, before any actuall existence of things, therefore it is not simply called destination, but predestination.

5. It is called a decree: because it containes a definite sentence to be executed by certaine counsell. In the same sence also it it called a purpose, and counsell, because it propounds an end to be attained unto, as it were with an advised deliberation.

6. Hence predestination hath greatest wisdome, freedome, firmenesse, and immutability joyned with it: because these are found in all the decrees of God.

7. Therefore the reason of Predestination is unmoveable, and indissoluble, 2 *Tim.* 2. 19. The foundation of God standeth sure having this seale. The Lord knoweth who are his. And under that respect the number of the predestinated, (not only the formall number, or number numbering (as they speake) that is, how many men at length shall be saved, and how many not: but also the materiall number or number numbred, that is, who those severall men are) is certaine with God, not only by certainty of foreknowledge, but also by certainty of order of meanes. *Luc.* 10. 20. Rejoyce that your names are written in the Heavens.

8. For Predestination doth not necessarily presuppose either its limit, or object as existing, but it maketh it to exist: so that by force of predestination it is ordered, that it should be. 1 *Pet.* 1. 20. *Of Christ foreknowne before the foundations of the world were laid.*

9. Hence also it depends upon no cause, reason or outward condition, but it doth purely proceed from the will of him that predestinateth. *Mat.* 11. 26. Even so Father, because it pleased thee, *Rom.* 9. 16, 18. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:

mercy: he hath mercy on whom he will, and whom he will he hardeneth.

10. Hence it is neither neceſſary nor agreeable to the Scriptures either to appoint any fore-required quality in man, as it were the formall object of Predeſtination: or ſo to aſſigne any certaine condition of man, that the reſt ſhould be excluded: for it is ſufficient to underſtand that men are the object of this decree, ſo that the difference of the decree doth not depend upon man, but that difference, which is found in men, doth follow upon the decree.

11. In order of intention there is no fore-knowledge, fore-required, or ought to be preſuppoſed unto the decree of Predeſtination, beſides that ſimple intelligence which is of all poſſible things: becauſe it depends not upon any reaſon, or eternall condition, but doth purely proceed from the will of him that doth predeſtinate. *Eph.* 1. 5. 9. He hath predeſtinated us according to the good pleaſure of his owne will. According to his free good will which he had purpoſed in himſelfe.

12. It is properly an act of Gods Will whereby it is exerciſed about a certaine object which it determines to bring to a certaine end by certaine meanes. *Eph.* 1, 11. We were choſen, when we were predeſtinated, according to the purpoſe of him that worketh all things according to the pleaſure of his own will.

13. This decree as it doth exiſt in the mind of God preſuppoſing an act of the will is called fore-knowledge: whence it comes to paſſe that fore-knowledge ſignifies as much ſometime as Predeſtination, but leſſe properly, *Romans* 11. 2. Hee hath not caſt away his people whom hee fore-knew.

14. There is only one act of will in God properly, becauſe all things in him are together, and nothing before or after, and ſo there is only one decree about the end and meanes: but after our manner of conceiving, God in order of intention doth will the end before the meanes. *Rom.* 8. 30. Whom he hath predeſtinated, thoſe he called: although in order of execution, he willeth the meanes firſt before their direction to the end. 2 *Theſſ.* 2. 13. He hath choſen us to ſalvation through ſanctification, and faith.

15. Some-

15. Some things are the meanes, and the end, and the cauſes alſo of other meanes. *Iohn* 6.37. Whatſoever the Father giveth me ſhall come to me, and him that commeth to me I will in no wiſe caſt away, yet they are not cauſes of the act it ſelfe of Predeſtination, nor of all the effects of it.

16. There are ſome meanes which of their own nature are ordered to the end of Predeſtination: of which ſort are all thoſe things which pertaine to the grace revealed in the Goſpell; but other things in a certaine outward reſpect are ſubjected to this order: ſuch as are naturall good or evill things which above or beyond their nature through the over-ruling direction of grace doe worke together to our ſalvation.

17. Of Predeſtination there are two kindes, Election and Reprobation.

18. Election is the predeſtination of ſome certaine men, that the glorious grace of God may be manifeſted in them. *Eph.*1.4,5,6 He hath choſen us, he hath predeſtinated us to the praiſe of his glorious grace.

19. Election is an act of the will, which in God is only one and ſimple: yet after our manner of conceiving it ſets forth (by Synecdoche) by divers acts.

20. The firſt act of election then is to will the glory of his grace in the ſalvation of ſome men. 2 *Theſſa.* 2. 13. God hath choſed us from the beginning unto ſalvation.

21. The ſecond act is to appoint ſome certaine men who ſhal be made partakers of this ſalvation. 2. *Tim.*2.19. The Lord knoweth who are his.

22. But the proper reaſon of election is in this ſecond act, which act containes theſe three things in the conceaving of it. 1. Love. *Rom.*9.13. 2. Love with reſpect to a ſupernaturall and chiefe good. *Jer.*31.3. *Eph.*5.25. 3. Love with a ſeparating from others: in which comparative manner, there is contained a certaine virtuall intention of love. *Rom.* 9.13. *Iohn* 17.6. 1 *Cor.*1.27,28.

25. The third act of election is a purpoſe or intention of preparing and directing thoſe meanes by which men elected

are

are certainely lead through to ſalvation as to an end. But theſe meanes are properly redemption, and application of redemption, *Iohn* 6. 37. 2 *Theſſ.* 2. 13.

24. This third act in a ſpeciall reſpect is called predeſtination: which is ſometime in the Scriptures diſtinguiſhed from election, even as it reſpects the elect above, *Rom.* 8. 29. *Eph.* 1 4 & 5. Whom he did fore-know, thoſe he alſo predeſtinated. As he hath choſen us. Who hath predeſtinated us. Although otherwiſe by a ſynecdoche it is uſed in the ſame ſence with election.

25. Hence Predeſtination is ſomerime ſaid to be according to his purpoſe. *Eph.* 1. 11. And his purpoſe according to election, *Rom.* 9. 11. And election alſo according to purpoſe, the counſell, and good pleaſure of the Will of God, *Eph.* 1. 5.

26. There doth a certaine knowledge particularly accompany theſe acts of will in election in the mind of God, whereby God doth moſt certainly know the heires of eternall life: whence alſo election it ſelfe is called, knowledge or foreknowledge. *Rom.* 8. 29. But this knowledge of God becauſe with greateſt firmneſſe it retaines the diſtinct names of thoſe that are to be ſaved, and the good things appointed for them, as if all were written in Gods Booke, therefore it is called the booke of Life. *Pſalme* 69. 29. *Revelations* 3. 5. and 13. 8.

27. This election was only one in God in reſpect of whole Chriſt myſtically conſidered, that is, of Chriſt, and of thoſe who are in Chriſt, as there was one Creation of all mankind; yet as a certaine diſtinction may be conceived according to reaſon, Chriſt was firſt elected as the Head, and then ſome men as members in him. *Eph.* 1. 4.

28. Yet Chriſt is not the meritorious, or impulſive cauſe in reſpect of the election of men it ſelfe, although it hath the reaſon of a cauſe in reſpect of all the effects of of election, which follow the ſending of Chriſt himſelfe.

29. Chriſt himſelfe in the firſt act of election as touching the worke of redemption is rightly ſaid to be an effect, and meanes ordained to the ſalvation of man, as the end; as this

salvation is the action of God, *Iohn* 17.6. Thine they were, and thou gavest them me. Yet as this salvation is our good, Christ is not the effect, but the cause of it. So it may be rightly said in respect of the first act of election, that Christ the redeemer was the effect and subordinate meanes, but in the third act of election he is to be considered as a cause, *Eph.* 1.3. He hath blessed us with all spirituall blessings, in the Heavens, in Christ.

30. Reprobation is the predestinating of some certaine men, that the glory of Gods Justice might be manifested in them. *Rom.* 9.22. 2 *Thess.* 2.12. *Iud.* 4.

31. Three acts are to be conceived in reprobation, as before in election.

32. The first act is to will the setting forth of Justice. Therefore the end of God in reprobation, is not properly the destruction of the Creature, but the Justice of God, which shines forth in deformed destruction.

33. Hence is the first difference in reason betweene election and reprobation, for in election not only the glorious grace of God hath the respect of an end: but also the salvation of men themselves: but in reprobation damnation in it selfe hath not the respect of an end, or of good.

34. The second act is to appoint those certaine men in whom this Justice of GOD should be made manifest. *Jude* 4.

35. That act cannot properly be called election: because it is not out of love, neither doth it bring the bestowing of any good, but the privation of it: Therefore it is properly called reprobation, because it doth reject or remove those about whom it is exercised, from that love wherewith the elect are appointed to salvation. As therefore in election, there is love with discerning so in reprobation there is seene the denial of love with putting a difference.

36. But because this negative setting apart which is found in reprobation, doth depend upon that setting apart which is in election: hence the remote end of reprobation is the glory of that grace which is manifested in election. *Rom.* 9.22, 23. He suffered the vessels of wrath, that he might make known the riches of his glory toward the vessels of mercy.

37. Be-

37. Becauſe of this ſetting apart, whereby God will not communicate bleſſedneſſe upon ſome perſons, he is therefore ſaid to hate them. *Rom.9 13.* This hatred is called negative, or privative, becauſe it denies election: but it includes a poſitive act whereby God would that ſome ſhould be depriued of life eternall.

38. Nevertheleſſe in this is the ſecond difference of reaſon, between election and reprobation, that the love of election, doth beſtow the good on the Creature immediatly, but the hatred of reprobation, doth only deny good, doth not bring or inflict evill, but the deſert of the Creature comming between.

39. The third act of reprobatiõ is an intention to direct thoſe meanes whereby Juſtice may be manifeſted in the reprobate.

The moſt proper meanes of this kind are permiſſion of ſin, and living in ſin, *Rom.9 18. 2 Theſſ.2,11,12.*

40. In this act there is the third difference of reaſon between election and reprobation, that election is the cauſe, not only of ſalvation, but alſo of all thoſe things which have the conſideration of a cauſe unto ſalvation: but reprobation is not properly a cauſe, either of damnation, or of ſin which deſerves damnation, but an antecedent only.

41. Hence alſo followes a fourth diſparity, that the very meanes have not alwayes among themſelves the reſpect of a cauſe and effect: for the permiſſion of ſin is not the cauſe of forſaking, hardning, puniſhing, but ſin it ſelfe.

CHAPTER XXVI.

Of Calling.

Hitherto of Application: The parts of it follow.

1. THE parts of Application are two. Union with Chriſt, and communion of the benefits that flow from that Union. *Phil.3.9.* That I may be found in him, having the righteouſneſſe that is by the Faith of Chriſt.

2. This Union is that spirituall relation of men to Christ whereby they obtaine right to all those blessings which are prepared in him. 1 *Iohn* 5.12. *He that hath the Sonne hath life*: *And*.3.24. *He dwelleth in him, and he in him.*

3. This Union is wrought by calling.

4. For Calling is a gathering of men together to Christ, that they may be united with him. 1 *Pet*.2.4,5. To whom comming; *Eph*. 4. 12. For the gathering together of the Saints for the edifying of the Body of Christ. From which Union with Christ there follwes Union with GOD the Father. 1 *Thess*.1.1.& 2.1.1. To the Church which is in GOD the Father, and in our Lord Jesus Christ.

5. This therefore is that first thing which pertaines to the application of redemption. *Eph*.1.7,8,9. In whom we have redemption, &c. After he made known unto us the mystery of his will: and it is that first thing which doth make a man actually elected in himselfe, that is the first act of election which is shewed forth and exercised in man himselfe: whence also it is that Calling and election are sometime taken in the Scriptures in the same sence. 1 *Cor*. 1. 26, 27, 28. *Yee see your Calling*: God hath chosen foolish things and weake things.

6. Hence the Calling of men doth not in any sort depend upon the dignity, honesty, industry, or any indeavour of the called, but upon election and predestination of God only. *Acts* 2.47. The Lord did ad to the Church such as should be saved. And 13.48. As many as were ordained to life believed. *Rom*.8.30. Whom he predestinated, them also he called: *Tit*.3.5. Not by works of righteousnesse, but of his own mercy, *Iames* 1.18. *Of his owne will begat he us by the word of truth.*

7. The parts of Calling are two. The offer of Christ, and the receiving of him. *John*.1.11. He came to his own, and his own received him not. But to as many as receive him, he gave to them &c.

8. The offer, is an objective propounding of Christ as of a meanes sufficient and necessary to salvation. 1 *Cor*.1.23,24. We preach Christ, the Power of God and the Wisdome of GOD. *Heb*.7.25. He is able perfectly to save those that come

come to God by him. *Acts* 4.12. Neither is there any other name under Heaven, which is given among men, by which we must be saved.

9. But there is nothing propounded, nor ought to be propounded of Christ, in the Calling of men, to be believed as true, which is not simply and absolutely true. For this is both against the nature of a testimony, as it is an object of that Faith which is in the understanding, the formall reason whereof is truth: and also is against the nature of the Gospell it selfe, which by an excellency, is called the word of truth. *Eph.* 1.13.

10. The offer of Christ is outward, or inward.

11. The outward is a propounding, or preaching of the the Gospell or of the promises of Christ. *Acts* 9.15. That he may beare my name in the sight of the *Gentiles*.

12. Yet that man be prepared to receive the promises, the application of the Law doth ordinarily goe before to the discovery of sin, and inexcusableness and humiliation of the sinner: *Rom.* 7.7. I knew not sinne, but by the Law.

13. Those promises as touching the outward promulgation, are propounded to all without difference, together with a command to believe them, but as touching the propriety of the things promised, which depends upon the intention of him that promiseth, they belong only to the elect, who are therefore called the sonnes and heires of the promise. *Rom.* 9.8.

14. The inward offer is a spirituall enlightning, whereby those promises are propounded to the hearts of men, as it were by an inward word. *John* 6.45. Whosoever hath heard of the Father and hath learned, commeth to me. *Eph.* 1.17. That he might give unto you the spirit of wisdome and revelation, the eyes of your mind being enlightened, that ye may know what is that hope of your calling.

15. This also is sometime, and in a certaine manner granted to those that are not elected. *Hebrewes* 6.4. & 10.29. *Mat.* 13.20.

16. If any one oppose himselfe out of malice to this illumination, he commits a sin against the Holy Ghost, which

is called unpardonable, or unto death. *Heb.*6.6.& 10.29. 1 *Iohn* 5.16. *Mat* 12.32.

17. The receiving of Christ is that whereby Christ being offered is joyned to man, and man unto Christ. *Iohn* 6.56. He abides in me, and I him.

18. In respect of this conjunction we say that we are in Christ, 2 *Cor.*5.17. And to put on Christ. *Gal.*3.27. To be dwelled in by Christ. *Eph.*3.17. The house of Christ. *Hebr.*3.6. the Temple of Christ, 2 *Cor.*6.16. To be espoused to Christ. *Eph.*5.23. Branches of Christ, *Iohn* 15. 5. Members of Christ, 1 *Cor.*12.12. And the Name of Christ is in a certaine manner communicated to us. 1 *Cor.*12.12. So also is Christ.

19. By reason of this receiving, Calling is called conversion. *Acts* 26.20. Because all they who obey the call of God, are wholly converted from sin to grace, from the world to follow God in Christ: It is also called regeneration as by that word, the very beginning of a new life, of a new Creation, of a new Creature, is often set forth in the Scriptures. *Iohn* 1.13. & 3.6. 1 *Iohn* 3.9. 1 *Pet.* 1.23. & 22. As in respect of the offer it is properly called, Calling, as GOD doth effectually invite and draw men to Christ. *Iohn* 6.44.

20. Receiving in respect of man is either passive, or active. *Philippians* 3. 12. That I may apprehend: I was apprehended.

21. Passive receiving of Christ is that whereby a spirituall principle of grace is begotten in the will of man. *Eph.* 2.5. He hath quickned.

22. For this grace is the foundation of that revelation whereby a man is united with Christ, *Iohn* 3. 3. Except a man bee borne againe, hee cannot see the Kingdome of GOD.

23. But the will is the most proper and prime subject of this grace, because the conversion of the will is an effectuall principle of the conversion of the whole man. *Phil.*2. 17. It is God that worketh in you both to will and to doe, of his own good pleasure.

24. The enlightning of the mind is not sufficient to produce this effect, because it doth not take away that corrup-

tion

tion which is in the will, neither doth it communicate unto it any new ſupernaturall principle, by vertue whereof it may convert it ſelfe.

25. Yet the will in reſpect of this firſt receiving, hath not the conſideration either of a free agent, or a naturall patient, but only of obedientiall ſubjection. 2. *Cor.* 4.6. Becauſe God who hath ſaid that light ſhould ſhine out of darkeneſſe, he it is who hath ſhined in our hearts.

26. Active receiving is *Actus elicitus*, an act of Faith drawn forth, whereby he that is called doth now wholly leane upon Chriſt as his Saviour, and by Chriſt upon God, *John* 3.15.16. Whoſoever believes in him, 1 *Pet.* 1.21. Through him believing in God.

27. This act of Faith doth depend partly upon a principle or habit of grace ingenerated, and partly upon the operation of God moving before and ſtirring up, *John* 6.44. None can come to me, unleſſe the Father draw him.

28. It is indeed drawen out and exerciſed by man freely, but certainly unavoydably, and unchangeably. *John* 6. 37. Whatſoever my Father giveth mee ſhall come unto mee.

29. With this Faith wherewith the will is turned to the having of the true good, there is alwayes joyned repentance, by which the ſame will is turned alſo to the doing of the true good, with an averſneſſe, and hatred of the contrary evill, or ſinne. *Acts* 19.4. *Marc.* 1.15. Repent, and believe the Goſpell.

30. Repentance hath the ſame cauſes and principles with Faith, for they are both the free gifts of God. *Eph.* 2. 8. Faith is the gift of God. 2 *Tim.* 2.25. Whether God will at any time give them repentance. They have the ſame ſubject, becauſe both have their ſeat in the heart or will of man. *Rom.* 10, 9. 1 *Kings* 8.48. With the heart man believeth. They ſhall returne with all their heart. They are alſo begotten at the ſame time. But, firſt, they have divers objects, for Faith is properly carried unto Chriſt, and by Chriſt unto God: but repentance is carried to God himſelfe who was before offended by ſin, *Acts* 20.21. Repentance toward God, and Faith toward our Lord Jeſus Chriſt. Secondly, they have divers ends

ends for Faith doth properly seeke reconciliation with God, but repentance a suitableness to the will of God. *Rom.* 3. 25. A reconciliation through Faith in his bloud. *Acts* 26. 20. That they should turne unto God doing workes meete to repentance.

31. Repentance in respect of that carefulnesse, and anxiety & terror arising from the Law which it hath joyned with it, doth goe before Faith, by order of nature, as a preparing and disposing cause: but in respect of that effectuall and kindly turning away from sin, as God is offended by it, so it followes Faith, and depends upon it as the effect upon his cause, and herein is proper to the faithfull.

32. Although this repentance doth alwayes bring griefe with it for sins past and present, yet it doth not so properly or essentially consist in griefe, as in turning from, and hatred of sin, and in a firme purpose to follow after good. *Amos* 5. 14. 15. Hate the evill, Love the good.

33. That repentance is not true and sound, which doth not turne a man from all known sin, to every known good: neither that which doth not virtually continue, and is actually renewed as often as need is, from the time of conversion to the end of life.

34. Repentance is wont to be perceived before Faith: because a sinner cannot easily perswade himselfe that he is reconciled to God in Christ, before he feele himselfe to have forsaken those sins which did separate him from God.

CHAPTER XXVI.

Of Justification.

1. COmmunion of the blessings flowing from Union with Christ is that whereby the faithfull are made partakers of all those things they have need of, to live well, and blessedly with God. *Eph.* 1. 3. He hath blessed us with all spirituall blessings. *Rom.* 8. 32. He who spared not his

own

own Son, &c. How shall he not freely with him give us all things also?

2. This communion therefore doth bring a translation and change of condition to believers, from the state of sin and death, to the state of righteousnesse and life eternall. 1 *John* 3. 14. We know that we are translated from death to life.

3. This change of state is twofold; relative, and absolute or reall.

4. A relative change of state is that which consists in Gods reputation. *Rom.*4.5. And he that worketh not, but believeth in him that justifieth the ungodly, his faith is imputed to him for righteousnesse. 1 *Cor.*5.19. God was in Christ reconciling the World to himselfe: not imputing to them their offences.

5. Hence it admits no degrees ptoperly so called, but it is together and at once perfect in one only act, although in respect of the manifestation, sence, and effects, it hath divers degrees. Hitherto pertaines justification and adoption.

6. Justification is a gracious sentence of God, whereby for Christs sake apprehended by Faith he doth absolve the believer from sin and death, & accounts him righteous unto life. *Rom.*3.22.24. The righteousnesse of God by Faith of Jesus Christ in all, and upon all that believe: as they who are freely justified by his grace through the redemption made by Jesus Christ.

7. It is the pronouncing of a sentence, as the use of the word declares, which doth not set forth a physicall or reall change in the holy Scriptures: but that judiciall, or morall change which consists in pronouncing of a sentence and in reputation. *Prov.*17.15. He that justifies the wicked. *Rom.*8.33. Who shall lay any thing to the charge of Gods Elect? It is God that Justifies.

8. Therefore *Thomas* with his followers doth fowly erre, who would have justification as it were a physicall motion, by a reall transmutation from a state of unrighteousnesse to a state of righteousnesse; so as that the terme from which is sin, the terme to which, is inherent righteousnesse, and the motion is partly remission of sin, partly infusion of righteousnesse.

This

9. This ſentence was. 1. As it were conceived in the mind of God by a decree of juſtifying. *Gal.*3.8. The Scripture foreſeeing that God would juſtifie the *Gentiles* by Faith. 2. It was pronounced in Chriſt our head, now riſing from the dead. 2 *Cor.* 5.19. God was in Chriſt reconciling the world to himſelfe not imputing their ſins to them. 3. It is virtually pronounced upon that firſt relation which ariſeth upon Faith begotten, *Rom.*8.1. There is therefore no condemnation to them that are in Chriſt Jeſus. 4. It is expreſly pronounced by the Spirit of God witneſſing unto our ſpirits our reconciliation with God. *Rom.*5.5. The love of God is ſhed abroad in our hearts by the holy Spirit that is given to us. In this teſtimony of the ſpirit juſtification it ſelfe doth not ſo properly conſiſt, as an actuall perceiving of that before granted as it were by a reflected act of Faith.

10. It is a gratious ſentence, becauſe it is not properly given by the Juſtice of God, but by his grace, *Rom.*3.24. Freely by his grace. For by the ſame grace whereby he called Chriſt to the office of Mediator, and did draw the elect to Union with Chriſt, he doth account them being already drawn and believing, to be juſt by that Union.

11. It is for Chriſts ſake, 2 *Cor.*5.21. That we may be made the righteouſneſſe of God in him, for the obedience of Chriſt is that righteouſneſſe in reſpect whereof the grace of God doth juſtifie us, no otherwiſe, then the diſobedience of *Adam* was that offence in reſpect whereof the juſtice of God did condemne us. *Ro.*5.18.

12. Therefore the righteouſneſſe of Chriſt, is imputed to believers in juſtification. *Phil.*3.9. That I may be found in him not having mine own righteouſneſſe which is of the Law, but that which is by Faith of Chriſt, the righteouſneſſe of God through Faith.

13. But becauſe this righteouſneſſe is ordained of God to that end, and by his grace is approved and confirmed: ſo that ſinners can ſtand before him through this righteouſneſſe, therefore it is called the righteouſneſſe of God. *Rom.*10.3.

14. But this juſtification is for Chriſt, not abſolutely conſidered, in which ſence Chriſt is alſo the cauſe of vocation.

cation, but for Chriſt apprehended by Faith, which Faith doth follow Calling as an effect, and followeth righteouſneſſe, by which being apprehended juſtification followes: whence alſo righteouſneſſe is ſaid to be of Faith. *Romans* 9. 30. & 10. 16. And Juſtification through Faith, *Chap.*3.28.

15. This juſtifying Faith is not that generall Faith whereby in the underſtanding we yield aſſent to the truth revealed in the holy Scriptures: for that doth neither properly belong to thoſe that are juſtified, neither of it own nature hath it any force in it ſelfe to juſtifie, neither doth it produce thoſe effects which are every where in the Scripture given to juſtifying Faith.

16. Neither is it (to ſpeake properly) that ſpeciall confidence, whereby we doe apprehend remiſſion of ſins, and juſtification it ſelfe: for juſtifying Faith goeth before juſtification it ſelfe, as the cauſe goeth before the effect: but Faith apprehending juſtification doth neceſſarily preſuppoſe, and follow juſtification, as an act followes the object about which it is exerciſed.

17. That Faith therefore is properly called juſtifying, whereby we rely upon Chriſt for remiſſion of ſins and for ſalvation. For Chriſt is the adæquate object of Faith as Faith. Juſtifyeth. Faith alſo doth no otherwiſe juſtifie, then as it apprehends that righteouſneſſe by which we are juſtified: but that righteouſneſſe is not in the truth of ſome ſentence to which we yield aſſent, but in Chriſt alone, who is made ſinne for us, that wee might bee righteouſneſſe in him, 2 *Cor.*5.21.

18. Hence are thoſe Sermons ſo often repeated in the new Teſtament, which doe ſhew that juſtification is to be ſought for in Chriſt alone. *John* 1.12.& 3.15.16. & 6.40. 47.14.1.54. *Romans* 4.5. & 3.26. *Acts* 10.43. & 26. 18. *Gal.*3.26.

19. This juſtifying Faith of it own nature doth produce, and ſo hath joyned with it a ſpeciall and certaine perſwaſion of the grace and mercy of God in Chriſt: whence alſo juſtifying Faith is oftentimes not amiſſe deſcribed by the orthodox by this perſwaſion, eſpecially when they doe op-

poſe that generall Faith to which the Papiſts aſcribe all things: but. 1. This perſwaſion as touching the ſence of it, is not alwayes preſent. For it may and often doth come to paſſe. either through weakeneſſe of judgement, or through divers tentations and troubles of mind, that he, who truly believeth, and is by Faith juſtified before God, yet for a time may thinke according to that which hee feeles, that he neither believeth, nor is reconciled to God. 2. There be divers degrees, of his perſwaſion, ſo that neither all believers have altogether the ſame aſſurance of the grace and favour of God, nor the ſame believers at all times: which yet they cannot properly affirme of juſtifying Faith without a great deale of detriment of that conſolation and peace which Chriſt hath left to believers.

20. Juſtification abſolves from ſin and death not immediatly by taking away the blame, or ſtaine, or all the effects of ſin: but that oblation and guilt to undergoe eternall death. *Ro.* 8.1.33.34. There is no condemnation, who ſhall lay any thing to their charge? who ſhall condemne?

21. Neither yet doth it ſo take away the guilt, as that it takes away the deſert of puniſhment from the ſin, which (the ſinne it ſelfe remayning,) can in no ſort be taken away; but it ſo takes away the guilt, that it takes away the revenging purſuit of the deſart of it, or the deadly effects of it.

22. This abſolution from ſins is called in a divers reſpect, but in the ſame ſence in holy Scriptures Remiſſion, Redemption, and Reconciliation, *Eph.* 1.6,7. For as the ſtate of ſin is conſidered as a bondage, or certaine ſpirituall captivity in reſpect of the guilt, ſo his juſtification is called Redemption, but as the ſame ſtate is conſidered as a ſubjection to doe puniſhment, ſo it is called remiſſion, as alſo a paſſing by, a blotting out, a disburdening, a taking away, a caſting away, a removing, a caſting behind the back, *Rom.* 4.7. *Col.* 2.13. *Mich.* 7.18. *Iſay* 43.12.38. 17. *Pſal.* 32.1.2. And as the ſame ſtate is conſidered as a certaine enmity againſt God, ſo juſtification is called a reconciliation. *Romans* 5.10. As alſo a certaine winking at ſin, *Numb.* 23.25. A covering of ſin. *Pſ.* 32.1.2.

23. But

23. But not only the ſins of juſtified perſons that are paſt are remitted, but alſo in ſome ſort thoſe to come. *Numb.* 23. 25. He ſeeth no iniquity in *Iacob*, nor perverſneſſe in *Iſrael*, becauſe juſtification hath left no place to condemnation, *Iohn* 5.24. He that believeth hath eternall life, and ſhall not come into condemnation: and it doth certainly and immediatly adjudge one to eternall life. It alſo maketh all that remiſſion, which was in Chriſt obtained for us, to be actually ours: neither can ſins paſt and preſent be altogether and fully remitted, unleſſe ſins to come be in ſome ſort remitted alſo.

24. But there is this difference, that ſins paſt are remitted by a formall application, by ſins to come onely virtually: ſins paſt are remitted in themſelves, ſins to come in the ſubject or perſon ſinning.

25. Yea thoſe that are juſtified doe daily deſire the forgiveneſſe of ſins, 1. Becauſe the continuance of this grace is neceſſary to them. 2. That the ſence and manifeſtation of it may be more and more perceived, as ſeverall ſinnes required. 3. That the execution of that ſentence which in juſtification is pronounced, might bee matured and furthered.

26. Beſides the forgiveneſſe of ſinnes there is required alſo imputation of righteouſneſſe, *Rom.* 5.18. *Rev.* 19.8. *Rom.* 8.3. Becauſe there may be a totall abſence of ſin, where notwithſtanding there is not that righteouſneſſe which muſt come in place of juſtification.

27. But this righteouſneſſe is not ſeverally to be ſought in the purity of the nature, birth, and life of Chriſt: but it ariſeth out of all the obedience of Chriſt together with remiſſion of ſins, as the ſame diſobedience of *Adam*, hath both robbed us of originall righteouſneſſe, and made us ſubject to the guilt of condemnation.

CHAPTER XXVIII.

Of Adoption.

1. ADoption is the gracious ſentence of God whereby he accepts the faithfull for Chriſts ſake, unto the dignity of Sons. *Iohn* 1.12. As many as receive him, to them he gave power to be made the Sons of God, to thoſe that believe in his Name.

2. It is called a gracious ſentence of God: becauſe it doth manifeſt the gracious will of God toward men: 1 *Iohn* 3.1. See what love the Father hath ſhewed to us, that we ſhould be called the Sons of God.

3. This ſentence is pronounced with the ſame diverſity of degrees as juſtification: for it was firſt in Gods predeſtination. *Eph.* 1.5. He hath predeſtinated us, that he might adopt us to be Sons. Afterward it was in Chriſt. *Gal.* 4.4,5. God hath ſent forth his Son, that we might receive adoption. Afterward it was in believers themſelves, The ſame *Chapter Verſe* 6. And becauſe yee are Sonnes GOD hath ſent forth the Spirit of his Sonne into your hearts, crying, *Abba* Father.

4. It is properly converſant about the faithfull that are called and juſtified, *Iohn* 1.12. For by adoption we are not made juſt: which would neceſſarily follow, if adoption were part of juſtification it ſelfe, as ſome would have it: neither is it a calling unto Chriſt, but a certaine excellent dignity flowing from the application of him. *Romans* 8.17. Heires together with Chriſt.

5. Yet calling and juſtification have the reſpect of a foundation to this relation of Adoption: for the right of Adoption is obtained by Faith, and the righteouſneſſe of Faith. *Iohn* 1.12.

6. But although Adoption follow upon Faith: yet it doth not ſo immediatly follow, but juſtification comes betweene:

for

for Adoption of its owne nature doth forerequire, and presuppose that reconciliation which is found in Justification.

7. Hence all the faithfull doe expect Heaven as it were by a double title, namely by the title of redemption which they have by justification, and by the title as it were of Son-ship, which they have by Adoption.

8. Which yet ought so to be understood that the title of redemption is a foundation of this right, and Adoption doth ad a certaine manner of excellency and dignity.

9. Hence ariseth the first difference betweene Divine Adoption and humane: for humane Adoption is of a person that is a stranger, which hath no right to the inheritance, but by force of Adoption: but the faithfull although by naturall generation they have no right to the inheritance of life, yet by vertue of regeneration, Faith and justification, they have it adjudged to them.

10. Hence also the second difference followeth, that humane adoption is only an extrinsecall denomination, and a communication of those things which are externall: but Divine adoption is a relation so reall, that it is also founded in an intrinsecall action, and in the communicating of a new inward life.

11. This Adoption is made for Christs sake: because Christ did not only deserve it as Redeemer, *Gal.*4.5. That he might redeeme them, to receive the adoption of Sons. But also as being already applied by Faith, he is the bond of this Union *Rom.*8.17.29. Heires of God, coheires with Christ. To be conformed to the Image of his Son.

12. For as Christ in justification is applied as a garment to cover our sins: so in Adoption he is applied as a brother and Prince of our salvation. *Hebr.*2.10.11,12,13. Many Sons. The Prince of salvation. He that sanctifieth, and they that are sanctified are all of one. He is not ashamed to call them Brethren. Behold I and the children which God hath given mee.

13. This application and conjunction is so neere, that although Christ is properly the only naturall Son of God, and much more the first begotten of God: yet by this grace of Adoption, and communion with Christ, all the faithfull also

alſo are ſaid to be the firſt begotten of God. *Heb.*12.23. Yee are come to the univerſall aſſembly and meeting of the firſt borne who are written in Heaven.

14. Whence alſo it appeares that believers are in a far different manner the Sons of God then *Adam* was in the firſt Creation: for although *Adam* by reaſon of that dependance which hee had of God together with that ſimilitude and Image to which he was created, might be called metaphorically the Son of God; yet he was not the Son of God by this myſticall conjunction and communion with Chriſt who is the naturall Son of God.

15. Hence ariſeth the third difference betweene humane adoption and divine, for humane adoption was brought in upon want of a naturall Son: but the divine Adoption is not from any want, but out of aboundant goodneſſe, whereby a likeneſſe of a naturall Son, and a myſticall conjunction with him is communicated to the adopted Sons.

16. That dignity which this Adoption brings with it, doth not onely far exceed that common relation whereby God is ſaid to be the Father of every Creature: but that alſo which we had before the fall: becauſe that was weake, but this by reaſon of the band doth remaine for ever, *Iohn* 8.32. The ſervant abideth not in the houſe for ever: but the Son abideth for ever.

17. Hence the Name of God and of Chriſt is named upon the faithfull, by a ſpeciall right and reaſon. 1 *Iohn* 3.1. As *Jacob* taking the ſons of *Ioſeph* into adoption would have them called by his name. *Gen.*48.5.

18. Hence alſo the faithfull are taken as it were into Gods Family, and are of his houſhold. *Gal.*6.10. That is, that they may be alwayes under the fatherly tuition of God, depending upon him, for nouriſhment, education, and perpetuall conſervation: as in old time among the *Hebrewes* adoption oftentimes was no otherwiſe teſtified then by the nurturing and education, of their next kindred in blood. *Heſt.* 2.7.

19. Together with the dignity of ſons there is joyned alſo the condition of heires, *Rom.*8.17. If ſons, then alſo heires: But this inheritance to which the faithfull are adopted, is

bleſſedneſſe

bleſſednesse eternall: whence adoption doth ſometimes in Scripture comprehend all that glory which is prepared for the faithfull, and is expected by them in Heaven, *Rom.* 8. 23. Looking for our adoption, the redemption of our bodies.

29. Therefore eternall bleſſednesse pertaines to the faithfull, and is communicated to them, not of juſtice for their deſerts, but from that grace whereby they are taken into the number of ſons. *Gal.* 3.29. If yee are Chriſts, then are yee *Abrahams* ſeed, and heires by promiſe.

21. Hence ariſeth a certaine fourth difference betweene humane adoption and divine: for humane adoption is ordained for that that the Son might ſucceed the Father in the inheritance: but divine adoption is not ordained for ſucceſſion, but for participation of the inheritance aſſigned: becauſe both the Father and his firſt begotten Son liveth for ever, and ſo admitteth no ſucceſſion.

22. A proper adjunct of this adoption is the teſtimony of the ſpirit which is given to the faithfull whereby this dignity is ſealed together with the inheritance which is to be expected from it, and it is called the ſpirit of Adoption, *Rom.* 8.15. 16.23. *Gal.* 4.5,6,7.

23. But the Spirit is ſaid to be communicated to the faithfull, not becauſe Faith goeth before all operation of the Spirit, as ſome unskilfully gather: for the very firſt regeneration and converſion is plainly attributed to the holy Spirit by Chriſt. *Iohn* 7.5,6,8. Borne of the ſpirit: but becauſe believers onely after they have already believed, doe receive this operation of the holy Spirit whereby they are ſealed, as with an earneſt of their inheritance. *Eph.* 1.13.14. & 4. 30. *Gal.* 3 14.

24. And hence alſo it doth ſufficiently appeare that aſſurance of ſalvation is not properly juſtifying Faith, but a fruit of that Faith: becauſe the Apoſtle expreſly ſaith. After yee believed, ye were ſealed. *Eph.* 1.13.

25. The firſt fruit of adoption is that Chriſtian liberty. Whereby all believers are as ſet at liberty by a manumiſſion as it were from the bondage of the Law, ſin and the world. *Iohn* 8.32.36. If the Son ſhal ſet you free, ye ſhal be free indeed.

*Rom.*8.22. Being freed from sin we are made servants unto God. *Gal.*4. *Jerusalem* which is above is free, which is the mother of us all, *Hebr.*2.15. That he might set at liberty those who for feare of death were all their life time subject to bondage.

26. The second fruit is that the faithfull partaking of the dignity of Christ, are also by him, as it were, Prophets, Priests, and Kings: *Rev.*1.6.

The third fruit is, that all the Creatures and those things which are done by them, are either subject unto the dominion and pure use of the faithfull. *Tit.*1.15. 1 *Cor.*3.21.22. Or doe performe the office of Ministery for them, as it is affirmed of the Angells. *Heb.*1.14. Or at least doe turne to their good. *Rom.* 8.28.

CHAPTER XXIX.

Of Sanctification.

So much of the relative change of the condition of the faithfull in Justification and Adoption: the reall change followes whereby that former is manifested, and as touching the effects, as it were committed to execution.

1. THE reall change of state is an alteration of qualities made in man himselfe. 2 *Cor.*5.17. Old things are past away, all things are become new.

2. But because it doth not consist in relation and respect, but in reall effecting; therefore it admits divers degrees, of beginning, progresse, and perfection. 2 *Cor.*4.16. The inward man is renewed day by day.

3. This alteration of qualities doth either respect that good which is just, and honest, and it is called Sanctification: or that good which is profitable and honorable, and it is called glorification. *Rom.*6.22. Yee have your fruit in holinesse, and the end everlasting life.

4. Sancti-

4. Sanctification is a reall change of a man from the filthineſſe of ſin, to the purity of Gods Image. *Eph.*4.22,23,24. To put off as touching the old converſation, that old man, which doth corrupt it ſelfe in the deceivable luſts: and to be renewed in the ſpirit of your mind; and to put on that new man, who according to God is created to righteouſneſſe and true holineſſe.

5. For as by juſtification a believer is properly freed from the guilt of ſin, and hath life adjudged to him, the title of which life is as it were, determined in adoption; ſo by ſanctification the ſame believer is freed from the filthineſſe and ſtaine of ſinne and the purity of Gods Image is reſtored to him.

6. For here by Sanctification is not underſtood the ſeparation from a common uſe and conſecration to ſome ſpeciall uſe, in which ſence the word is often taken in Scripture, ſometime ſetting forth onely the outward, ſometime alſo that inward and effectuall ſeparation; for ſo it may be extended to calling or that firſt regeneration whereby Faith is communicated as a principle of new life: in which ſence regeneration and Sanctification is wont to be confounded by moſt: but by it is underſtood that change of a man, whereby a believer hath righteouſneſſe and inherent holineſſe communicated to them. 2 *Theſſ.*2.13. Through Sanctification of the Spirit.

7. For God himſelfe doth manifeſtly witneſſe that holineſſe is a gift of grace inherent, *Ier.*31.33 I will put my Lawes into their mind, and in their heart will I write them, *Ezech.* 36.26. 27. I will give you a new heart, and a new ſpirit will I put into the midſt of you.

8. But this ſanctification is diſtinguiſhed, from that change of a man which is proper to the calling of a man in Faith and repentance, In that that Faith there is not conſidered properly as a quality, but in relation to Chriſt: neither is repentance there conſidered as a change of diſpoſition; for ſo it is all one with ſanctification: but as a change of the purpoſe and intent of the mind. But here a reall change of qualities and diſpoſitions is looked unto.

9. It is called a reall change, that it may be diſtinguiſhed

not onely from justification, but also from that sanctification which is by Justification, as is the Sanctification of the seventh day: or also that which is by relation of a signe, as is the Sanctification of the elements in the Sacraments, or lastly, that which is by manifestation, in which manner GOD himselfe is said to bee sanctified by men. 1 *Peter* 3. 14.

10. It is of the whole man, not of some one part. 1 *Thess.* 5. 23. Now the God of peace himselfe sanctifie you wholly, and your whole spirit, soule and body be preserved blameles unto the comming of our Lord Jesus Christ. Although so much of man, *Tantum & totum* or that whole that is in man is not presently changed.

11. But although the whole man be partaker of this grace, yet it first and chiefly agrees to the soule, and afterward from the soule is derived to the body, as the body of it is capable by that obedientiall power wherewith together with the soule it is subject to the will of God. So also in the soule first and properly it agrees to the will, from which it is derived into other faculties according to the order of nature. *Deut.* 30. 6. The Lord thy God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soule, that thou maist live. *Rom.* 2. 29. The circumcision of the heart.

12. It is a change of a man from sin, to distinguish it from that sanctification which is, *A contrario merè negativo* from the meere negative contrary, such as that was which is attributed to the humane nature of Christ, which is said to be sanctified, or made holy, although the nature of Christ was never defiled with sinne.

13. The terme from which this is, is filthinesse, corruption, or the blot of sin, 2 *Cor.* 7. 1. Let us purge our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God.

14. The terme to which, is the purity of Gods Image, which is said to be framed or created againe in knowledge, righteousnesse and holinesse. *Eph.* 4. 24. Or a conformity to the Law of God. *Jam.* 1. 25. Newnes of life. *Rom.* 6. 4. The new creature. 2 *Cor.* 5. 16. *Gal.* 6. 15. & the Divine nature, 2 *Pet.* 1. 4.

15. But

15. But it is called the new and Divine creature. 1. Becauſe it is not produced of thoſe principles which are in us by nature, as the habit of all arts are brought forth which are gotten by induſtry and learning, but out of a new principle of life, communicated by God unto us, in our calling. 2. Becauſe our naturall diſpoſition is altogether of another kinde then it was before. 3. Becauſe in its meaſure it reſembles that higheſt perfection which is found in God.

16. There be two degrees of this ſanctification, one in this life, which is called in generall an infancy. 1. *Cor.* 13. 11, 12. *Eph.* 4. 14 2 *Pet.* 2. 2. Becauſe although that variety be found in this life, that if ſome of thoſe that are ſanctified be compared with others and with themſelves at divers times, then ſome may be rightly called infants, and others men growen, whilſt they live here. *Heb.* 5. 13, 14. Yet the higheſt degree which we attaine to in this life is onely a beginning of holineſſe promiſed and to be expected. The other degree is called mans age and perfect age. *Eph.* 4. 14. 1 *Cor.* 13 11. *Phil.* 3. 12. Becauſe in the life to come the motion and progreſſe of ſanctification ceaſeth, there is onely found reſt, and perfection, ſo that in this life we are more properly ſaid to have ſanctification then holineſſe, and in the life to come: holineſſe only, and not ſanctification:

17. Sanctification therefore hath two parts: one in reſpect of the terme from which, is called mortification, and the other in reſpect of the terme to which, is called vivification and reſurrection. *Rom.* 8. 5, 6.

18. Mortification is the firſt part of ſanctification whereby ſin is waſted, *Col.* 3. 3. 5. Ye are dead, mortifie therefore your earthly members.

19. The meritorious; and exemplary cauſe of it is the Death of Chriſt. *Rom.* 6 5, 6. Being grafted into the likeneſſe of his death: knowing this that our old man is crucified with him.

20. The cauſe principally working is that ſpirit of God who communicates to the faithfull the efficacy of his death. *Rom.* 8. 13. If by the ſpirit yee mortifie the deeds of the body, yee ſhall live.

21. The adminiſtring cauſe is Faith it ſelfe, *Rom.* 6. 17. From

the heart yee have obeyed that forme of doctrine unto which yee were delivered.

22. From this mortification there followes in all that are sanctified a deniall of themselves, and the World. *Luc.*9. 23. *Gal.*6,14

23. Hence ariseth that inward difference which is betweene sin, which remaines in the faithfull from that which remaines in others: In others sin is raigning, prevailing, and predominating: in the faithfull it is broken, subdued and mortified.

24. Vivification is the second part of sanctification wherby the Image or life of God is restored in man. *Col.* 3.10. *Eph.* 4.24. *Rev.*12.2. Having put on the new man: be ye transformed by the renewing of your mind.

25. The exemplary cause of it is the Resurrection of Christ. *Col.*3.1.2. Ye are risen with Christ.

26. The cause principally working is the Spirit of God, which raised Christ from the dead, *Rom.*8.11. If the Spirit of him that raised Jesus from the dead dwelleth in you.

27. The administring cause is Faith, *Gal.*2.20. The life which I now live in the flesh, I live by the Faith of the Son of GOD.

28. From this vivification there ariseth a strong tye in those who are sanctified, of themselves to be addicted wholy to God and to Christ. 2 *Cor.* 8. 5. They give themselves to the Lord.

29. Because this sanctification is imperfect whilest we live here as infants, therefore all the faithfullare informed as it were with a double forme, sin and grace: for the perfection of sanctification not found in this life, unlesse in the dreames of some fantastick persons. 1 *John* 1.8. If wee say we have no sin, we deceive our selves, and there is no truth in us. Yet all that are truly sanctified doe tend unto perfection, *Mat.*5.48. 1 *Cor.* 13.11.2 *Pet.*3. 18.

30. Sinne or the corrupted part which remaines in those that are sanctified, is called in Scriptures, The old man, the outward man, the members, and the body of sinne. Grace or the renewed part is called the new man, the spirit, the mind, &c.

31. Here-

31. Hereupon there followes two things. 1. A ſpirituall war which is made continually betweene theſe parties. *Gal.* 5.17. For the fleſh luſts againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary one to the other. 2. A dayly renewing of repentance.

32. That fleſh which remaines in the regenerate, is not only in the vegetative, and ſenſitive appetite, but alſo in the will, and reaſon it ſelfe. 1 *Theſſ.* 5.23.

33. The fleſh or this concupiſence hath the true and proper reaſon of ſinne in the regenerate themſelves. *Rom.* 7.

34. With this corruption even the beſt workes of the Saints are infected, ſo as they have need of ſome remiſſion.

35. Yet the good works of the regenerate are not to be called ſins, but defiled with ſin.

36. That defilement of good workes, (by reaſon of Juſtification) doth not hinder but they may be accepted of God to be rewarded.

37. That fight which is found in wicked men betweene conſcience and the will, is not the ſtriving of the ſpirit againſt the fleſh, but of the fleſh fearing againſt the fleſh deſiring.

CHAPTER XXX.

Of Glorification.

In the former diſputation we ſpake of ſanctification which is one part of the alteration of qualities, which did reſpect that good that is juſt and honeſt: the other part followes, namely Glorification which reſpects that good, that is profitable and honorable.

1. *Glorification* is a reall tranſmutation of a man, from miſery or the puniſhment of ſinne, unto happineſſe eternall. *Rom.* 8.30. And whom hee juſtified, thoſe hee glorified.

2. It

2. It is called a reall transmutation, that it may be distinguished from that blessednesse which is either virtuall onely, in Election, Calling, Justification, and Adoption, or declarative in holy workes. *Rom* 4 6. *David* declares that man to be blessed to whom God imputeth righteousnesse, &c. *Psal.* 65. 5. Blessed is hee whom thou chusest, and bringest to dwell in thy Courts. *Matthew* 5. Blessed are the poore in spirit, &c.

3. In respect of the terme from which, *viz.* misery or the punishment of sin, it is called a redemption. 1 *Cor.* 1.30. *Eph.* 1.14 *Gal.* 3.13. *Heb.* 2.14, 15.

4. This redemption is a reall delivering from the evills of punishment: which is nothing else in very deed, but the execution of the sentence of Justification: for in Justification, as wee are judged to be just, so we are judged to have life. Now Glorification makes that life that was judged, and pronounced ours by reall communication, to be ours actually and by possession.

5. It is said to be reall, that it may be distinguished from that redemption which is in the paiment of the price of redemption, and in application of the same to justification, whereof mention is made *Eph.* 1.7. *Col.* 1.14.

6. In the Scriptures also it is wont to be called deliverance, and preservation from the wrath of God, from death and from the kingdome of darkenesse.

7. In respect of the terme to which, it is called, beatification, blessing, life eternall, glory, Glorification, the kinddome of our Lord and Saviour Jesus Christ, and an immortall inheritance. *Eph.* 1.3. *John* 3.36. & 6.47. 2 *Pet.* 1.3. 11. 1 *Pet.* 1.4. & 5.10.

8. The first degree of this Glorification begun, is the apprehension and sence of the love of God shining forth in Christ, upon the communion which the faithfull have with him. *Ro.* 5.5. The love of God is shed abroad in our hearts, by the holy spirit which is given to us.

9. Hence there ariseth a certaine friendship betweene God, Christ, and the faithfull, *John* 15.15. I have called you friends, because all that I have heard of my Father have I made known unto you. *Iames* 2.23. *Abraham* was called the friend of God.

10. The

10. The ſecond degree is undoubted hope and expectation, of the enjoyment of all thoſe good things which God hath prepared for his. *Rom.* 5. 2. We rejoyce under the hope of the glory of God.

11. Hence is freedome to come to God with boldneſſe. *Eph.* 2.18. & 3.12. *Heb.* 10.22.

12. Hitherto pertaines the aſſurance of perſeverance and ſalvation alſo, *Rom.* 8.38.

13. For this aſſurance as touching the thing it ſelfe which is called a certainty of the object, is ſealed to all true believers: but as touching the perceiving of it, which is called a certainty of the ſubject, it is not alwayes preſent to all; yet it may bee gotten by any without ſpeciall revelation, and it ought alſo to be ſought for by all: ſo as this certaine confidence rightly grounded hath nothing common with preſumption.

14. This certainty is grounded upon, and confirmed to the faithfull by the word, the ſeales, by oath, and by the earneſt of God himſelfe. *Heb.* 6.17. God willing abundantly to ſhew to the heires of the promiſe the immutability of his counſell, he bound it by an oath: that by two immutable things we may have ſtrong conſolation. *Eph.* 1. 13. Yee are ſealed with that holy Spirit of promiſe which is the earneſt of our inheritance.

15. This truth is perceived, and made certaine to us. 1. By a certaine ſpirituall ſence whereby the grace of God now being preſent, doth make its preſence manifeſt, and evident to the believer. 2. By the gift of diſcerning whereby believers doe diſtinguiſh true grace from the ſhew of it. 3. By diſcourſe and teſtimony of conſcience whereby grace and ſalvation is no leſſe ſeale to the faithfull, then ſin and death to unbelievers. 4. The Spirit of God himſelfe doth ſo confirme all theſe wayes of perceiving, that they have the ſame certainty that Faith hath. *Rom.* 8.16. The ſpirit it ſelfe witneſſeth with our ſpirit, that we are the Sons of God. 1 *Cor.* 2.12. We have received the ſpirit which is of God, that we may know the things which God hath freely given us. 2 *Cor.* 13.5. Try your ſelves whether yee be in the Faith, examine your ſelves. 1 *John* 4.16. We know, and believe, the love which God hath towards us.

16. This certainty doth follow upon the perceiving of Faith and Repentance, where the free covenant of God is rightly understood. 2 *Cor.* 13.5.

17. If either of these be wanting, this certainty is taken away as touching the perceiving of it; so that hee that doth rightly understand the promise of the covenant, cannot be sure of his salvation, unlesse hee perceive in himselfe true Faith and repentance: neither can he that feeles himselfe truly to believe, and repent, be sure of his perseverance and salvation, unlesse he also understand by the covenant that God will mightily preserve those that believe and repent, even to the end.

18. Therefore certainty of salvation is not of any, nor otherwise perceived, but those who together with Faith keepe a good conscience, and that whilst they keepe it from any grievous wound, which by those sins is brought which are wont to wast conscience.

19. Hence as Faith, and a good conscience doe florish or languish in men, so also this certainty is either confirmed, or diminished. *Ps.* 51.

20. They therefore that without any sence or care of Faith, and repentance doe certainly hope for salvation, in presuming they hope, and hoping they perish.

21. From this certainty ariseth consolation, peace, and joy unspeakable. *Rom.* 5.2.3.1 *Pet.* 1.8. *Ro.* 14.17. 2 *Cor.* 1.5. Which are the first fruits of glory, *Rom.* 8.23.

22. Consolation is an easing of feare and oppressing griefe. 2 *Cor.* 1.4. Yet it containes sometimes by a Synecdoche all salvation begun. *Col.* 2.2.

23. Peace is a quieting of the mind, which ariseth partly from deliverance from evills, and partly from the presence or hope of contrary good things. *Phil.* 4.7.

24. When it is joyned with grace in the Apostles salutations, then it sets forth all that felicity which is communicated to the faithfull by the favour of God.

25. Joy is that delight which is perceived from the conjunction, and communion of the chiefe good.

26. Hence eternall life it selfe is called joy. *Mat.* 25.21. *Iohn* 15.11.

27. The

27. The third degree is in partaking of the ſpirituall gifts of grace with abundance, or overflowing. *Col.* 2.2.7.10. With all riches of the full aſſurance of underſtanding. Abounding in Faith: complete.

28. Hence the abundance of grace is ſaid to miniſter a large entrance into the Kingdome of GOD. 2 *Peter* 1. 8. 11.

29. The fourth degree is in experience of the good will or kindneſſe of God. *Pſal.* 31.20. How great is thy goodneſſe which thou doſt lay up for them that feare thee? *Pſal.* 65. 5. We are ſatisfied with the goodneſſe of thy Houſe, with the things of thy holy Temple.

30. Hitherto pertaineth that fatherly providence of God whereby he watcheth alwayes over the faithfull for good, as he watcheth over the wicked for evill: in which reſpect, in Scripture the good Hand of God is ſaid to be with his, *Nehem.* 2.8.

31. Hence all things worke together for good to them that love God, *Rom.* 8. 28.

32 From the ſence of all theſe, the faithfull are rooted, and grounded in the love of God. *Eph.* 3.17.

Perfect Glorification is in the taking away of all imperfection from ſoule and body, and communication of all perfection.

This is granted to the ſoule immediatly after the ſeparation of it from the body. 2 *Cor.* 5. *Verſe* 2. *Phil.* 1.23. *Heb.* 2. 12.23. But it is not ordinarily granted to the ſoule and body joyntly before that laſt Day, wherein all the faithfull ſhall bee perfected together in Chriſt. *Epheſ.* 4. 13. *Philippians* 3.20.21.

CHAPTER XXXI.

Of the Church mystically considered.

Thus much of the application of Redemption considered in it selfe: The subject to which, and the manner by which this application is made, doth follow.

1. THE Subject is the Church. *Eph.* 5.25,26,27. Christ loved the Church, and gave himselfe for it: that he might sanctifie it being purified by him with the washing of water through the Word: that he might make it to himselfe glorious, that is, a Church not having spot or wrinkle or any such thing, but that it might be holy and unblameable: whence Election, Redemption, Vocation, Justification, Adoption, Sanctification, and Glorification doe in their propriety belong to the same subject, that is, to the same singular men, which make the Church. *John* 17.9.10. & 11. I pray for them; I pray not for the World, but for them whom thou hast given mee, because they are thine, *Rom.* 8. 29.30. For whom hee hath fore-knowne, them hee did predestinate, &c.

2. Yet the Church hath so the consideration of a subject in respect of this application, that it is also an effect of the same application: for it is not first actually a Church, and afterward made partaker of Union and communion with Christ; but because it is united to Christ, therefore it is the Church of Christ.

3. And this is the reason why we can neither explaine nor understand the nature of the Church, unlesse those things which pertaine to the application of Christ, be first explained and perceived.

4. The elect before they be grafted into Christ are in themselves no otherwise of the Church, then that power which in its owne time shall certainly come into act, by reason of Gods

Gods intention and his transaction with Christ: because that remote power which is common to all men, in respect of the elect, is certainly determined in God.

5. Therefore those orthodox Divines, which define the Church a company of elect ones, doe either by elect ones understand, those that are called according to election; or, they define the Church not only as it doth actually exist, but also as it is to be hereafter.

6. That first thing which doth make actually a Church is calling: whence also it hath taken both its name and definition.

7. For the Church is a company of men that are called. 1 *Cor.* 1. 24. With 10. 32. Called both *Iewes* and *Greekes*. To the *Iewes*, to the *Greekes*, and to the Church of God. But because the end of calling is Faith, and the worke of Faith is ingrafting into Christ, and this Union with Christ, doth bring with it communion with Christ, hence it is defined, in the very same sence, a company of believers, a company of those who are in Christ; and a company of those that have communion with Christ.

8. But as Faith doth so respect Christ, as that by Christ also it respects God; so this Church, which doth exist by Faith is both referred to Christ as to the head, and by Christ unto God: whence the Church is called the body of Christ. *Col.* 1. 24. And also the Church of God. 1 *Cor.* 10. 32. The Kingdome of Christ. *Colos.* 1. 13. And the Kingdome of GOD, *Rom.* 14. 17.

9. It is called a company: because it doth consist properly in a multitude joyned in fellowship together, or a community of many, not in some certaine one that is called: whence *Eph.* 4. 16. It is called a body fitly joyned and compacted together, of divers members, and by the same reason it is often called in Scripture an House, a Family, a City, a Kingdome, a Flock, &c.

10. This company is restrained to men: because the good Angels, although in some respect they pertaine to the Church, by reason of that Union they have with Christ, and the grace of conservation communicated by him, yet they are not *homogeneall* members of the Church redeemed.

11. The forme or constituting cause of this Church must needs be such a thing which is found alike in all the called: but this can be nothing else then a relation, neither hath any relation that force besides that that consists in a chiefe and intimate affection to Christ: but there is no such in man besides Faith: Faith therefore is the forme of the Church.

12. For Faith as it is in every believer, distributively, is the forme of those that are called: but as it is considered in all collectively, it is the forme of the company of those that are called, that is the Church.

13. For the same, believing men, who being in severall distributively, considered are the called of God, are also the Church of God, as they are joyntly or collectively considered in a company.

14. Hence all those promises of God which are made to the Church in the Scriptures, and doe containe in themselves essentiall blessings, doe also pertaine to every believer.

15. This relation is so neere, that in respect of it, not only Christ is the Churches, and the Church Christs, *Cant.* 2. *Verse* 26. But also Christ is in the Church, and the Church in him. *John* 15. *Verse.* 4. 1 *John* 3. *Verse* 24 So that the Church is mystically called Christ. 1 *Cor.* 12. 12. And the fullnesse of Christ. *Eph.* 1. 23.

16. Hence the Church by a metaphor is called the Bride, and Christ the Bride-groome: the Church a City, and Christ the King; the Church an House, and Christ the House-holder; the Church the branches, and Christ the Vine: finally the Church a body, and Christ the head.

17. But by these comparisons, there is signified not onely the Union and Communion which is betweene Christ and the Church, but also the way of order whereby Christ is the beginning of all dignity, life, power, and perfection, to the Church.

18. This Church is mystically one, not generally, but as it were the *Species Specialissima*, or *Individuum*: because it hath no kind properly so called.

19. It is therefore called catholique, not as catholique signifies a *Genus* or some generall thing, but as it sets forth something integrally universall, (as when we say the universall

fall world) becauſe it containes the faithfull of all Nations, of al places, and of all times.

20. Therefore no part of the Church can truly be called catholick, but as it doth profeſſe that Faith which is the Faith of the catholick Church, in which ſence the Ancients, did not onely call that part of the Church which was at *Rome*, but other Churches alſo. As our Church at *Franeker*, may be rightly called catholick, as it doth profeſſe that Faith which belongs to the catholick Church.

21. The Church is devided into members according to the degrees of communion which it hath with Chriſt, in which reſpect it is called either Militant, or Triumphant.

22. The Church militant is that which is partaker onely of communion begun: and ſo doth wraſtle as yet with enemies in the field of this World. 1 *Cor.* 13. 9. 12. We know in part, and propheſie in part: for we ſee now through a Glaſſe and darkly. 2 *Cor.* 10. 3 The weapons of our warfare. *Eph.* 6. 12, 13. Wee wraſtle, therefore take to you the whole Armour of GOD.

23. The Church triumphant is that which is already perfitted. *Eph.* 4. 13. Untill we all come to a perfect man, to the meaſure of the full ſtature of Chriſt. 1 *Cor.* 13. After commeth that which is perfect.

24. The militant Church is both inviſible and viſible, namely with outward ſight or ſence.

25. But this diſtinction is not a diſtribution of the *Genus* into the *Species*, as if ſo be there were one Church viſible, and another inviſible; nor of the whole into the members, as if one part of the Church were viſible, and another inviſible: but a diſtinction of the adjuncts of the ſame ſubject, becauſe inviſibility is an affection or manner of the Church, in reſpect of the eſſentiall, and internall forme: viſibility is an affection or manner of the Church in reſpect of the accidentall, and outward forme.

26. The eſſentiall forme is inviſible: becauſe it is both a relation, which doth not come into the ſence, and alſo ſpirituall, and ſo removed more from ſence then in many other relations.

27. The

27. The accidentiall forme is visible, because it is nothing else then an outward profession of inward Faith, which may be easily perceived by sence.

28. This visible profession is that visible communion of the Saints which they have with Christ, and among themselves.

29. The acts of communion with Christ are those visible acts, by which they present themselves to God in Christ to receive his blessings, and to give the glory of them to him.

30. The acts of communion among themselves are all those acts, by which they study to doe good each to other: but especially those which directly make to further their communion with God in Christ.

31. Many acts of this latter kind are to be exercised also toward those who as yet are not members of the Church: because by a certaine power they are to be judged to belong to it.

32. This Church as it is visible in it selfe, is in respect of others and comparatively also distinguished into the Church lying hid, and manifest.

33. That which is manifest is when the number is greater, and the profession more free and more publick.

34. That which is hidden is when the number is lesse, and profession lesse open: which is wont to come to passe by reason of heresies, persecutions, or prophane manners abounding abroad.

35. In the same respect also the Church is purer and impurer, as the profession is more or lesse perfect.

36. But this profession doth not depend upon confession only and preaching of the Word, but also upon the receiving of it and religious obedience to it.

37. But although the Church be subject to such changes, and may leave any part of the World, yet it hath never totally failed, or shall faile from the beginning of the gathering it to the end of the World.

38. For Christ must alwayes have his Kingdome in the mids of his enemies, untill hee shall make his enemies his foote-stoole.

39. Yea the Church doth never wholly cease to be visible, for although sometime there scarse appeare a Church any where

where ſo pure, that one may fly unto it in communion of the ſame worſhip in all things: yet the Church doth in ſome ſort abide viſible in that very impurity of worſhip and profeſſion.

CHAPTER XXXII.

Of the Church Inſtituted.

1. THE Church as it lives upon Earth, although it be not wholy viſible together, yet it is viſible in its parts, both dividedly in the ſeverall members, and joyntly in companies or Congregations.

2. The former viſibility is by mens perſonall profeſſion which doth not make a Church ſimply viſible, but in certaine members, or viſible members of the Church, although the Church in it ſelfe or in its integrall ſtate is not viſible in the ſame place. *Acts* 19 1 *Paul* came to *Epheſus* where he found certaine Diſciples.

3. That viſibility, which is in diſtinct companies or congregations, doth not only make a viſible Church, but touching the outward forme doth make ſo many viſible Churches as there are diſtinct congregations. *Revel.* 1. 4. The ſeven Churches. 2 *Cor.* 8. 1. 19. The Churches of *Macedonia*, all the Churches.

4. For thoſe congregations are as it were ſimilary parts of the catholick Church, and ſo doe partake both of the name and nature of it.

5. Therefore a particular Church in reſpect of that common nature which is found in all particular Churches, is a *Species* of the Church in generall, but in reſpect of the catholick Church which hath the reſpect of an whole, it is a member compounded of divers ſeverall members gathered together, and ſo in reſpect of thoſe members it is alſo an whole.

6. Such a congregation or particular Church is a ſociety of believers joyned together by a ſpeciall band among themſelves,

selves, for the constant exercise of the communion of Saints among themselves.

7. It is a society of believers: because that same thing in profession doth make a Church visible, which by its inward and reall nature doth make a mysticall Church, that is, Faith.

8. But because true Faith hath holinesse joyned with it, which it doth effectually worke, *Acts* 15. 9. And so the profession of true faith cannot be disjoyned from the profession of holinesse, therefore the Church is promiscuously and in the same sense called, a society of believers, and of Saints. *Eph.* 1. 1. To the Saints which are at *Ephesus* and faithfull in Christ Jesus. 1 *Cor.* 1. 2. compared with, 2 *Cor.* 1. 1. *Rom.* 1. 7. *Colos.* 1. 2.

9. Hence visible and particular Churches also, by reason of this Faith which they professe, are rightly said to be in God the Father, and in the Lord Jesus Christ. 1 *Thess.* 1. 1. 2 *Thess.* 1. 1.

10. It is also very probable that there is no such particular Church in which the profession of the true Faith flourisheth, but in the same also there are found some true believers.

11. But those who are onely believers by profession, so long as they remaine in that society are members of that Church, as also of the catholick Church as touching the outward state, not touching the inward or essentiall state. 1 *John* 2. 19. They went out from us, but they were not of us.

12. Among believers there are to be accounted as members of the Church the children of those believers who are in the Church: 1 *Cor.* 7. 14. Your children are holy. For they are partakers of the same covenant, and the same profession with their parents.

13. Yet infants are not so perfect members of the Church, as that they can exercise acts of communion, or be admitted to partake of all the priviledges thereof, unlesse there doe first appeare an increase of Faith: but they are not to be excluded from those priviledges which pertaine to the beginning of Faith and entrance into the Church.

14. Believers doe not make a particular Church, although peradventure many may meete and live together in the same

ſame place, unleſſe they be joyned together by a ſpeciall bond among themſelves: for ſo ſome one Church ſhould often be diſſolved into many, and many alſo ſhould be confounded into one.

15. This bond is a covenant, either expreſſe or implicite, whereby believers doe particularly bind themſelves, to performe all thoſe duties, both toward God and one toward another, which pertaine to the reſpect and edification of the Church.

16. Hence it is that in the old Teſtament wee doe for the moſt part ſo often read of the renewing of their covenant, as there is related any ſolemne reformation of the Church.

17. Hence none is rightly admitted into the Church, but by confeſſion of Faith and promiſe of obedience.

18. This joyning together by covenant doth onely ſo far forth make a Church as it reſpects the exerciſing the communion of Saints: for the ſame believing men may joyne themſelves in covenant to make a City or ſome civill ſociety, as they doe immediatly reſpect a common civill good, but they doe not make a Church but as in their conſtitution they reſpect holy communion with GOD among themſelves.

19. Hence the ſame men, may make a City or politicke ſociety and not a Church; or a Church, and not a City; or both a Church and a City.

20. Hence it is that thoſe meetings that are formally Eccleſiaſticall, are ſaid to be had in the Name of the Lord. *Mat.* 18. 20. 1 *Cor.* 5. 4.

21. Neither yet doth ſome ſuddaine joyning together, and exerciſe of holy communion ſuffice to make a Church: unleſſe there be alſo that conſtancy, at leaſt in intention, which brings the ſtate of a body, and members in a certaine ſpirituall politie.

22. This Church is inſtituted by God and by Chriſt. *Heb.* 3. 3, 4. He that builded the Houſe, for every Houſe is built by ſome, and in this reſpect it differs from the myſticall Church, the gathering of which together into one is not preſcribed unto men, but performed immediatly by divine operation, but the gathering together into an inſtituted

Church is so performed by God, that his command and mans duty and labour doe come betweene. *Hebr.* 10. 25. Not forsaking the assembling our selves together,

23. But it is ordained by God and Christ onely, because men have neither power of themselves to institute, or frame a Church unto Christ, neither have they by the revealed will of God any such power committed to them: their greatest honour is, that they are servants in the House of God. *Heb.* 3.5.

24. It is not therefore in the power of man either to take away any of those things which Christ hath granted to his Church, or to ad other to them of the like kind: although he may and ought by all lawfull meanes to provide, that those things which Christ hath ordained may be farthered, and confirmed.

25. But Christ hath so instituted the Church, that it alwayes depends upon himselfe as upon the head, so that if it be distinctly considered without Christ, it is not a compleat body.

26. Hence the Church it selfe may not properly make new Lawes to her selfe of new things to be ordained, but shee ought onely to care for this, that shee doe well find out the will of Christ, and observe his ordinances in order and decently, with greatest fruit of edification.

27. But because the ordinances of Christ have alwayes a blessing of God joyned with them, therefore here are divers promises of God made to the Church of the presence of Christ. *Mat.* 18.20. 1 *Cor.* 5.4. So as in a speciall manner hee is said to be conversant and to walke in the Churches. *Revel.* 2. 1. *Esay* 31. 9. And of the presence of the Holy Spirit, *Esay* 59.21. So that a more ample and certaine blessing of God may be expected in the Church of God instituted, then in any solitary life whatsoever.

28. They therefore that have opportunity to joyne themselves to the Church, and neglect it, doe more grievously sinne, not onely against God in respect of his ordinance, but also against their owne soule in respect of the blessing adjoyned. And if they doe obstinatly persist in their carelessenesse, whatsoever they doe otherwise professe, they can scarce

be

be accounted for believers truly seeking the Kingdome of GOD.

29. The profession of the true Faith is the most essentiall note of the Church.

30. This profession may in some company goe before the solemne preaching of the Word, and administration of the Sacraments.

CHAPTER XXXIII.

Of the extraordinary Ministers of the Church.

1. THus far of the subject of application, The manner of it followes.

2. The manner of applying consists in those things which are meanes of the spirit applying Christ with all his benefits to us for our salvation.

3. The which spirit it selfe doth apply all saving things unto us, internally and most neerely, and so in his manner immediatly, neither is any externall meanes capable properly of that vertue whereby grace may be really communicated to us: Therefore though those doe morally concurre and operate in the preparation of man to receive this grace, yet they doe not properly confer the grace by themselves, but the spirit which worketh together with them. 1 *Cor.* 3.7. Neither is he that planteth any thing, nor he that watereth: but God who giveth power to increase.

4. The two principall meanes of this sort are the Ministery and the holy Signes: unto which notwithstanding there is necessarily to bee joyned some Ecclesiasticall Discipline.

5. The Ministery is an Ecclesiasticall function whereby a man being chosen out doth dispense holy things of speciall right. 2. *Cor.* 4.1. We have this Ministery, as we have obtained mercy, 1 *Cor* 1.2. Let a man so account of us as of the Ministers of Christ, and dispensers of the Mysteries of God.

6. It is called a Ministery, because that power which is committed

mitted to Ecclesiasticall men, is a power of doing onely by the command of Christ, and meere obedience toward him. 1 Cor. 4. 1. 2.

7. A spirituall or regall power of government whereby one worketh of his owne liberty and will, is not belonging to men, but to Christ alone.

8. Hence a Minister of the Church is bound to execute his office by himselfe, as one that hath not power to appoint any vicar in his place, for this should not be an action of obedience, but of command.

9. Therefore one that is a constant Minister of divers Churches which are necessarily to be provided for by Vicars, is not of Gods Ordaining, but of mans ambition and presumption.

10. The power is not absolute, but relative, that is, it doth not consist in an absolute power to doe any thing, but in a right, whereby one hath power to doe that rightly and lawfully which he might not before so doe, and therefore it is *Potestas juris*, a power of right.

11. But it is of speciall right: because it respects some speciall duties unlawfull to others, and it doth undertake some common duties in a certaine speciall manner.

12. The right of the Ministery depends upon calling, *Heb.* 5. 4. Neither doth any take this honour to himselfe, but he that is called of God, as was *Aaron*.

13. A calling is an action whereby an office is comitted to any with authority to Minister.

14. Therefore they are very ridiculous who doe so ordaine the calling of Ministers, that they give them not power to preach the word, unlesse they have some new grant.

15. A necessary adjunct of a calling is fitnesse to the Ministery.

16. Hence those who are altogether unfit to fulfill the Ministery, if they be called to it by men, are the Ministers of men, not of God. *Hos.* 4. 6. Because thou hast despised knowledge, I will also despise thee, that thou shalt not be a Priest unto mee.

17. This fitnesse ariseth from a fit measure of gifts, and a ready will to undertake and execute the office.

18. From

18. From the Ministery there ariseth a third state of the Church: for as by Faith it hath its essentiall state, and by a combination its integrall state: so also by the Ministery it hath a certaine organicall state: because it is now made fitto exercise all those operations which pertaine to the good of the whole.

19. The course and direction of these operations, is Ecclesiasticall polity.

20. The forme of this polity is altogether monarchicall in respect of Christ, the head and King; but as touching the visible and vicarious administration, it is of a mixt nature, partly as it were aristocraticall, and partly as it were democraticall.

21. Hence in the lawfull Ministery of the Church, Hierarchy holy principality hath no place, but rather Hieroduly, or holy Service.

22. Therefore one Minister is not subjected unto the power of another in his dispensation, but all doe immediatly depend on Christ: as those Angells which are inferiors in office to others, are immediatly subject unto God, not to other Angels.

23. This Ministery is either extraordinary or ordinary.

24. Extraordinary Ministery is that which hath a certaine higher, and more perfect direction then can be attained to by ordinary meanes.

25. Hence such Ministers have alwayes gifts and assistance extraordinary, so that they doe Minister without error.

26. The right of an extraordinary Minister is bestowed properly neither from man, nor by man, but from God alone by Jesus Christ and the holy Spirit. *Gal.* 1. 1.

27. Hence the calling to such a Ministery is immediate.

28. Yet every extraordinary calling, is not so immediate that it excludes all Ministery of men; as appeares in the calling of *Elisæus*, and *Matthias*; but it excludes onely that Ministery which is destitute of an infallible direction.

29 This extraordinary Ministery was very necessary for the Church, because that will of God which pertaines unto living well to God, could not be found out by humane industry and ordinary meanes, as all other Arts and Sciences, but

but it did require men stirred up and sent by God, to whom he hath manifested his will, that they might be to us in stead of God himselfe. *Exod.* 4. 15, 16. And be thou to him instead of God.

30. God hath revealed his will to these extraordinary Ministers. 1. By lively voyce. *Re.* 1. 10. Unto which was often added an apparition and speaking to of an Angell or Christ himselfe, as of the Angel of his covenant. 2. By vision, whereby together with the word the *Species* of the things to be declared were represented to their eyes waking, 3. By dreames whereby such like things were propounded to the minds of them being a sleepe. 4. Sometime also by a certaine speciall familiarity as it were mouth to mouth, without parable, *Numb.* 12. 6, 7, 8. If there be a Prophet among you, I will make my selfe *Jehova* knowne to him in a vision, and will speake to him in a dreame. My servant *Moses* is not so: with him I speake mouth to mouth even apparently, and not in darke speeches, and the similitude of the Lord shall he behold.

31. The manner of this revelation was so powerfull, that it did draw men oftentimes into an extasie or trance, whereby they were so caught above themselves, that they perceived nothing beside that that was propounded, neither all that thing it selfe according to all its circumstances, 2 *Cor.* 12. 3. 4.

32. Yet it is so certaine, that the divine truth of it is often confirmed, and in a certaine speciall manner sealed to them to whom it is revealed: so as it need not another confirmation. *Gal.* 1. 17. & 2. 6. Neither did I returne to those who were Apostles before me. They, who were in estimation added nothing to mee: Although sometimes also for the more abundant confirmation miracles are added. *Judge* 6. 36. 37. 38.

33. This extraordinary Ministery is either for the first instituting of a Church, or, for the speciall and extraordinary conservation of a Church, or finally for the extraordinary restoring of a Church being fallen.

34. The Ministery of instituting a Church hath alwayes a testimony of miracles joyned with it: *Heb.* 2, 3, 4. Which at first began to be spoken, &c. God also bearing them witnesse,

neſſe, with ſignes and wonders, and with divers miracles, and gifts of the holy Ghoſt according to his will.

35. Yet miracles doe not ſo give teſtimony to the doctrine of any, as that it may bee preſently believed. For that doctrine which doth not conſent with the knowne will of God ought not to be admitted, although it ſeeme to be confirmed with miracles. *Deut.* 13.1,2,3. Although that ſigne or wonder come to paſſe which he foretold thee, ſaying, Let us goe follow other Gods. Harken not to the word of that Prophet. *Gal.* 1.8. Though wee or an Angell from Heaven, preach another Goſpell beſide that we have preached, let him be accurſed.

36. The Miniſtery of conſerving, and reſtoring a Church, although it be extraordinary, and is alwayes confirmed by miracles, yet it doth not alwayes or neceſſarily require a teſtimony of miracles: as appeares in many in the old Teſtament, and in *John* the Baptiſt.

37. Extraordinary Miniſters were Prophets, Apoſtles, and Evangeliſts.

38. *Wicliffe*, *Luther*, *Zwinglius*, and ſuch like, that were the firſt reſtorers of the Goſpell, were not to ſpeake properly, extraordinary Miniſters.

39. Yet they are not amiſſe called extraordinary by ſome. 1. Becauſe they did performe ſomething like thoſe things which were done by extraordinary Miniſters of old. 2. Becauſe in reſpect of degree they received ſome ſingular gifts from God, as occaſion did require: which alſo may be affirmed of many among the more famous Martyrs. 3. Becauſe order at that time being diſturbed and decayed, they were of neceſſity to attempt ſome things out of the common courſe.

40. It is therefore ridiculous, to require miracles of thoſe men, to confirme that doctrine which they propounded, ſeeing ſuch an atteſtation is not neceſſary, no not in all extraordinary Miniſters.

CHAPTER XXXIIII.

Of the holy Scripture.

1. EXtraordinary Miniſters were raiſed up by God, to inſtruct the Church not onely by lively voyce, but alſo by Divine writings, that there might be a perpetuall uſe, and fruit of this Miniſtery in the Church, even when ſuch Miniſters were taken away.

2. For they onely could commit the rule of Faith and manners to writing, who by reaſon of the immediate and infallible direction which they had from God, were in that buſineſſe free from all error.

3. They received a command of writing from God, partly externally, both generally when they were commanded to teach, and ſpecially ſometimes, when they were commanded to write. *Deut.* 3. 19. *Revel.* 1. 19. Write yee the Song, write thoſe things which thou haſt ſeene, and partly by the inward inſtinct of the ſpirit. 2 *Pet.* 1. 21. For prophecy came not in old time by the will of man, but holy men ſpake as they were moved by the holy Spirit. 2 *Tim.* 2. 16. All Scripture is inſpired by God.

4. They wrote alſo by the inſpiration and guidance of the holy Spirit, ſo that the men themſelves were as it were inſtruments of the ſpirit. In the place before. *Jerem.* 1. 9. Behold I put my words in thy mouth, *Acts* 28. 25. Well indeed ſpake the holy Spirit by *Eſaias* the Prophet.

5. But Divine inſpiration was preſent with thoſe writers with ſome variety, for ſome things to be written were before altogether unknowne to the writer, as doth ſufficiently appeare in the Hiſtory of the Creation paſt, and in foretellings of things to come: but ſome things were before knowne unto the writer, as appeares in the Hiſtory of Chriſt, written by the Apoſtles: and ſome of theſe they knew by a naturall knowledge, and ſome by a ſupernaturall: In thoſe

thoſe things that were hidden and unknowne, Divine inſpiration did performe all by it ſelfe: in thoſe things which were knowen, or the knowledge whereof might be obtained by ordinary meanes, there was alſo added a religious ſtudy, God ſo aſſiſting them) that in writing they might not erre.

6. In all thoſe things which were made known by ſupernaturall inſpiration, (whether they were matters of right, or fact) he did inſpire not onely the things themſelves, but did dictate and ſuggeſt all the words in which they ſhould be written: which notwithſtanding was done with that ſweete attempering, that every writer, might uſe thoſe maners of ſpeaking which did moſt agree to his perſon and condition.

7. Hence the Scripture is often attributed to the holy Spirit as to the author, making no mention of the Scribes. *Hebrewes* 10.15. Whereof the Holy Ghoſt alſo is a witneſſe to us.

8. Hence alſo, although in the inſcriptions of the holy Bookes it is for the moſt part declared by whoſe labour they were written, yet there is ſometimes deepe ſilence of this matter, and that without any detriment of ſuch bookes, or leſſening their authority.

9. Neither yet doth it ſuffice to make a part of holy writ, if a booke be written by ſome extraordinary ſervant of God, and upon certaine direction of the ſpirit: unleſſe it be alſo publickly given to the Church by divine authority, and ſanctified to be a Canon or rule of the ſame.

10. The thing it ſelfe which they committed to writing, as touching the ſumme and chiefe end of the matter, is nothing elſe, then that revealed will of God, which is the rule of Faith and maners.

11. Hence all thoſe things which in the firſt diſputation were ſpoken of the doctrine of life revealed from God, doe properly agree to the holy Scripture. For the Scripture is nothing elſe then that doctrine, with the manner of writing joyned to it, which manner was not to be handled there, but in this place.

12. Hence the Scripture in reſpect of the thing and ſubject

meaning, that is, as it was the doctrine revealed from God, it was before the Church: but in respect of the manner in which it is properly called Scripture, it is after the first Church.

13. It is called the holy Scripture, and by κατ' ἐξοχὴν the Scripture, and the writers themselves are called holy, partly in respect of the subject, and object matter, which is so called, the true and saving will of GOD, and partly in respect of that direction whereby it was committed to writing. *Romans* 1.2. *Ephe.* 3.5. 2 *Peter* 1.21. & 2.22 & 3.2. *Rev.* 18.20.

14. But although divers parts of the Scripture were written upon some speciall occasion, and were directed to some certaine men, or assemblies: yet in Gods intention, they doe as well pertaine to the instructing of all the faithful thorough all ages, as if they had beene specially directed to them: whence, *Heb.* 12. The exhortation of *Solomon*, which is used in the *Proverbs*, is said to be spoken to the *Hebrewes*, who lived in the Apostles time,) as to children, and 2 *Pet.* 3.15. *Paul* is said to have wrote to all the faithfull in that he wrote to the *Romans*. *Heb.* 13.5. That which was said to *Joshua* is said to be spoken to all the faithfull.

15. All things which are necessary to salvation are contained in the Scriptures, and also all those things which are necessarily required to the instruction and edification of the Church. 2 *Tim.* 3.15, 16, 17. The holy Scriptures can make thee wise unto salvation, that the man of God might be perfect, perfectly furnished to every good worke.

16. Hence the Scripture is not a partiall, but a perfect rule of Faith, and manners: neither is here any thing that is constantly and every where necessary to be observed in the Church of God, which depends either upon any tradition, or upon any authority whatsoever and is not contained in the Scriptures.

17. Yet all things were not together and at once committed to writing, because the state of the Church and the wisdome of God did otherwise require: but from the first writing, those things were successively committed to writing which were necessary in those ages.

18. Nei-

18. Neither did the Articles of Faith therefore increaſe according to ſucceſſion of times, in reſpect of the eſſence, but only in reſpect of the explication.

19. As touching the manner of delivery the Scripture doth not explaine the will of God by univerſall, and ſcientificall rules, but by narrations, examples, precepts, exhortations, admonitions, and promiſes: becauſe that manner doth make moſt for the common uſe of all kinde of men, and alſo moſt to affect the will, and ſtirre up godly motions, which is the chiefe ſcope of Divinity.

20. Alſo the will of God is revealed in that manner in the Scriptures, that although, the things themſelves are for the moſt part hard to be conceived, yet the manner of delivering and explaining them, eſpecially in thoſe things which are neceſſary, is cleere and perſpicuous.

21. Hence the Scriptures need not eſpecially in neceſſaries, any ſuch explication whereby light may be brought to it from ſomething elſe: but they give light to themſelves, which is diligently to be drawne out by men, and to be communicated to others according to their calling.

22. Hence alſo there is onely one ſence of one place of Scripture: becauſe otherwiſe the ſence of the Scripture ſhould be not onely not cleere and certaine, but none at all: for that which doth not ſignifie one thing, ſignifieth certainly nothing.

23. For the determining of controverſies in Divinity, there is no viſible power as it were kingly or pretorian, appointed in the Church: but there is laid a duty on men to enquire; there is beſtowed a gift of diſcerning, both publickly and privatly: and there is commanded a deſire to further the knowledge and practiſe of the known truth, according to their calling, unto which alſo is joyned a promiſe of direction, and bleſſing from God.

24. But becauſe the Scriptures were given for the uſe and edification of the Church, therefore they were written in thoſe tongues, which were moſt commonly vulgar in the Church at that time when they were written.

25. Hence all thoſe bookes which were written before the comming of Chriſt were written in *Hebrew*: for to the

Jewes were commited the *Oracles* of God, *Rom.*3.2.& 9.4. And upon like reason they that were written afterward were delivered in the *Greeke* tongue, because that tongne was most common in those parts where the Church did first florish.

26. Hence there is some knowledge at least of these tongues necessary to the exact understanding of the Scriptures: for the Scriptures are understood by the same meanes that other humane writings are, many by the skill, and use of *Logick*, *Rhetorick*, *Grammar*, and those tongues in which they are expressed: except in this, that there is a singular light of the spirit alwayes to bee sought for by the godly in the Scriptures.

27. Yet the Scripture is not so tied to those first tongues, but that it may and ought also to bee translated into other tongues, for the common use of the Church.

28. But among interpreters, neither, those seventy, who turned it into *Greeke*, nor *Hierome*, nor any such like did performe the office of a Prophet, so that he should be free from errors in interpreting.

29. Hence no persons are absolutely authenticall, but so far forth only as they doe expresse the fountaines, by which also they are to be tried.

30. Neither is there any authority in Earth whereby any version may be made simply authenticall.

31. Hence the providence of GOD in preserving the Fountaines, hath beene alwayes famous, and to be adored, not onely that they did not wholy perish, but also that they should not be maimed by the losse of any booke, or deformed by any grievous fault, when in the meane while there is no one of the auncient versions that remaines whole.

32. Nevertheless, from those humane versions there may be all those things perceived which are absolutly necessary, if so be they agree with the fountaines in the essentiall parts, as all those versions that are received in the Churches are wont to doe, although they differ, and are defective in the smaller things not a few.

33. Neither therefore must wee alwayes rest in anie version

ſion that is received : but we muſt moſt religiouſly provide, that the moſt pure and faultleſſe interpretation be put upon the Church.

34. Of all thoſe bookes, being delivered from God, and placed, as it were in the Cheſt of the Church, there is made up a perfect Canon of Faith and manners, whence alſo they have the name of Canonicall Scripture.

35. The Prophets made the Canon of the old Teſtament, and Chriſt himſelfe approved it by his Teſtimony. The Canon of the new Teſtament together with the old, the Apoſtle *Iohn* approved and ſealed up being furniſhed with Divine authority. *Rev.* 22. 18, 19. For I doe witneſſe together to every one that heares the words of the propheſy of this booke: if any ſhall ad to theſe, God ſhall lay upon him the plagues written in this booke: and if any ſhall take away any thing from the books of his prophefie, God ſhall take away this part out of the booke of life.

36. Thoſe bookes which commonly we call apocryphall, doe not pertaine to the divine Canon, neither were they rightly enough joyned by men of old to the canonicall bookes, as a certaine ſecundary Canon: for firſt in ſome of them there are manifeſt fables told and affirmed for true Hiſtories, as of *Tobiah*, *Iudith*, *Suſanna*, *Bel*, the *Dragon*, and ſuch like. Secondly, becauſe they contradict both the ſacred Scripture and themſelves. Oftentimes. Thirdly, they were not written in *Hebrew*, nor delivered to the *Iewiſh* Church, or received by it, to which notwithſtanding God committed all his Oracles before the comming of Chriſt. *Rom.* 9. 4. Fourthly they were not approved by Chriſt, becauſe they were not among thoſe bookes which he ſet forth when he commanded his to ſearch the Scriptures. Fifthly, they were never received either by the Apoſtles or the firſt Chriſtian Church as a part of the Divine Canon.

CAP. XXXV.

CHAPTER XXXV.

Of ordinary Ministers, and their Office in Preaching.

1. ORdinary Ministery is that which hath all its direction from the will of God revealed in the Scriptures, and from those meanes which God hath appointed in the Church, for the perpetuall edification of the same.

2. And hence they are called ordinary: because they may and are wont to bee called to Minister by order appointed by God.

3. But because in their administration they have that Will of God which was before revealed by extraordinary Ministers for a fixed rule unto them, therefore they ought not to propound or doe any thing in the Church which they have not prescribed to them in the Scripture.

4. Therefore also they depend upon extraordinary Ministers, and are as it were their successors: for although in respect of manner and degree extraordinary Ministers have no successors; yet in respect of the essence of administration, ordinary Ministers performe the same office toward the Church as extraordinary did of old.

5. The right of his Ministery is wont to be communicated by men, and in that respect the calling of an ordinary Minister is mediate.

6. But this is so to be understood, that the authority of administring Divine things is immediatly communicated from God to all lawfull Ministers, and the appointing of persons upon which it is bestowed is done by the Church.

7. But because the Church can neither confer gifts necessary for this Ministery nor prescribe unto God upon whom he should bestow them, therefore shee can only chuse those whom before she sees fitted, for not as extraordinary Ministers,

so

ſo alſo ordinary are made fit by their very calling, when they were unfit before.

8. Hence in an ordinary calling it is neceſſarily required that a lawfull triall goe before the calling it ſelfe. 1 *Tim.* 3. 10. Let them be firſt tried, then let them Miniſter if they be blameleſſe.

9. Ordinary Miniſtery is for the preſerving, propagating, and reſtoring the Church by ordinary meanes.

10. There are two parts of this Miniſtery. 1. That in the Name of God he doe thoſe things which are to be done with the people. 2. That in the name of the people he doe thoſe things with God which are to be done with him.

11. But in theſe the preaching of the Word doth moſt excell, and ſo it hath beene alwayes of perpetuall uſe in the Church.

12. The duty of an ordinary preacher is to propound the Will of God out of the Word, unto the edification of the hearers. 1 *Tim.* 1. 5. The end of preaching is love out of a pure heart, and a good conſcience, and faith unfained.

13. But becauſe there is chiefly required a ſerious deſire to edify the Church, therefore he cannot be a fit preacher, who hath not prepared his heart to ſeeke the Law of the Lord, and to keepe it, and to teach *Iſrael* the ſtatutes and judgements. For he that teacheth another ought before and when he teacheth, to teach himſelfe. *Rom.* 2. 21. Otherwiſe he is not fitted to edifie the Church.

14. This duty is to be performed not only univerſally in reſpect of all the hearers in common, but alſo ſpecially in reſpect of order and age whatſoever, as of old men, young men, ſervants. *Tit.* 2. & 3. Of teachers, 2 *Pet.* 1. 12, &c. Yea of every one, 1 *Theſſ.* 2. 11. We exhorted, and comforted, and charged every one of you, not publickly onely, but privatly alſo. *Acts* 20 20. Publickly, and from houſe to houſe.

15. He ought to have this ſcope of edifying ſo alwayes before his eyes, that he diligently take heed he turne not aſide from it, to vaine laughing. 1 *Tim.* 1. 6. To ſtriving about words. 2. *Tim.* 2. 14. To unprofitable controverſies, or ſpeculations of ſcience falſly ſo called. 1 *Tim.* 6. 20. But ſhew himſelfe

selfe to be an holder fast of the faithfull word which tends unto doctrine. *Tit.* 1. 9. And which cannot be condemned *Tit.* 2. 8.

16. But because the Will of God is to be propounded out of his Word, to this end therefore he is not fit for his Ministery, who hath not his sences exercised in the holy Scriptures, even beyond the common sort of beleivers, so that he might be said to be with *Apollos* mighty in the Scriptures. *Act.* 18. 24. Here must not trust to Postils and Commentaries.

17. That the Will of God may be propounded with fruit of edification these two things are necessary to be done. 1. That a declaration be made of those things that are contained in the Text. 2. That application of the same be addressed to the consciences of the hearers as their condition doth seeme to require. 1 *Tim.* 6. 17. Charge those that are rich in this World that they be not high minded, nor trust in uncertaine riches, &c.

18. They deceive their hearers, and altogether forget themselves, who propound a certaine text in the beginning, as the beginning of the Sermon to be had, and afterward doe speake many things about the text, or by occasion of the text, but for the most part draw nothing out of the text it selfe.

19. In declaring what truth there is in the text, first it ought to be explained, and then afterward what good doth follow from thence. That part is spent in doctrine, To document this in use, or derivation of profit from those doctrines. 2. *Tim.* 3. 16. All the Scripture is profitable for doctrine, for reproofe, for correction, and instruction in righteousnesse.

20. They who invert and confound these parts, doe not provide for the memory of their hearers, and doe not a little hinder their edification: because they cannot commit the chiefe head of the Sermon to memory, that they may afterward repeate it privatly in their families, without which exercise the greatest part of that fruit doth perish which would by Sermons resound unto the Church of God.

21. Doctrine is a Theologicall Axiom, either consisting in the

the expresse word of Scripture, or flowing from them by immediate consequence.

22. A doctrine must first be rightly found out, and then afterward handled.

23. The finding it out is by Logicke Analysis, unto which Retoricke also and Grammar serveth.

24. Analysis depends chiefly upon the observation of the scope or purpose, and the meanes by which it is attained, according to the art of Logick.

25. Unto this must be subjoyned for confirmation the interpretation of those things which are doubtfull in the Analysis; but manifest things, and such as are perspicuous of themselves doe neither require, nor admit a needelesse interpretation.

26. Handling (of a doctrine) doth partly consist in proving, if it may be questioned by the hearers, (for it is unfit carefully to confirme that which all acknowledge) and partly in illustration of the thing sufficiently proved.

27. Proving ought to be taken out of the more cleere testimonies of Scripture, reasons also being added where the nature of the thing will suffer. But here that measure is to be kept, which the commodity of the hearers will dictate.

28. Illustration may be drawen almost from all places of invention, but dissentaneous, and comparate arguments have here the chiefe place.

29. Every doctrine being now sufficiently explained must presently be brought to use, in which part also, unlesse some speciall reason doe otherwise require, we must most insist: because it containes the end and good of the other and is more joyned with the chiefe scope of the Sermon namely the edification of the hearers.

30. They faile therefore who stick to a naked finding out and explication of the truth and neglecting use and practise, in which Religion and so blessednesse doth consist, doe little or nothing edifie the conscience.

31. Neither yet are all the doctrines which may be drawn out of the text, to be propounded, nor all the uses to be inculcated but those are to be chosen out which the circumstances of place, time and persons, shall teach to be most

necessary, and of those such especially are to be chosen which make most to stir up or confirme the life of Religion.

32. They faile therefore, who care not much what they say, so they may seeme to have observed, and spoken many things: nay they doe this not seldome, that they may extort many things out of the text which are not in it, and oftentimes draw from other places unto it, bringing every thing out of many things: whereby indeed the subversion rather then the edification of the hearers, especially those that are more unskilfull, doth follow.

33. Both doctrine and use as much as may be ought so to be framed, that they may have some connexion among themselves, and doe also shew it. For the minde is not drawen from one thing to another without disprofit: neither is there any thing doth more helpe memory then order of deduction.

34. An use is a Theologicall Axiom, drawne from the doctrine, shewing the profit, goodnesse or end of it.

35. The reason of the deduction is to be opened, if it be not very plaine: unto which also must be subjoyned probation, or illustration, as the necessity of the hearers, and prudence of the speaker shall advise.

36. This use either pertaines to the judgement, or to practise. 2 *Tim.* 3. 16.

37. In the judgement there is Information, and Reformation of the minde.

38. Information is the proving of some truth.

39. Reformation is the confutation of some error.

40. But although every truth may be taught upon occasion, yet every error is not every where to be refuted. For old heresies which are already buried, are not to be digged up againe that they may bee refuted, neither are wicked blasphemies easily to be repeated: this doth trouble and offend, especially when they are solemnly nominated, explained, and refuted.

41. In practise of life there is direction, which consists of instruction and correction.

42. Instruction is a demonstration of that life that is to be followed.

43. Correction is a condemning of that life that is to be ſhunned.

44. After declaration, application ought to follow, which hath ſo great agreement with derivation of uſes, that it may often be mingled with it.

45. To apply a doctrine to his uſe, is ſo to whet and put on ſome generall truth with ſpeciall accommodation, as it may pierce into the minds of ſuch as are preſent, with a moving of godly affections.

46. Men are to be pricked to the quick, that they may feele in every one of them that of the Apoſtle, namely that the Word of the Lord is a two edged ſword, that peirceth into the inward thoughts and affections, and goeth through unto the joyning together of the bones and the marrow. Preaching therefore ought not to be dead, but lively and effectuall, ſo that an unbeliever comming into the Congregation of the faithfull he ought to be affected, and as it were digged through with the very hearing of the Word, that he may give glory to God. 1 *Cor.* 14. 25. And ſo the hidden things of his heart are made manifeſt: and ſo falling down on his face, he will worſhip God, and ſay that God is in you indeed.

47. But this application doth either reſpect a minde oppreſſed, as conſolation, or fainting in the proſecution of good, as exhortation; or in avoyding of evill, as admonition.

48. Conſolation is the application of ſome argument, either to take away, or to mitigate grieſe and oppreſſing feare.

49. In conſolation, markes are profitably joyned, by which the conſcience of a man may be aſſured that ſuch a benefit pertaines to him, with the conſideration of which the Miniſter doth comfort the conſciences of believers, adding occupations, and refutations of ſuch things as a pious and troubled minde may bring and thinke of to the contrary.

50. Exhortation is the application of an argument, either to beget, cheriſh, and excite ſome inward vertue, or to further the exerciſe of it.

51. In exhortation to vertue it is very profitable to ſhew the meanes which do tend to the begetting that vertue in

us, but let all be proved by places of Scripture and examples, or by reasons which have a firme foundation in the Scriptures.

52. Admonition is the application of an argument to correct some vitiousnesse.

53. In admonition, or dehortation from vice, there may be remedies adjoyned out of those places which are most like to prevaile against those vices.

54. The manner of working in all these must be such that it have no ostentation of humane wisdome, or an entermingling of carnall affections, but the demonstration of the spirit every where manifested. 1 *Cor.*1.17. & *cap.* 2.1.4.13. Not with skill of speaking least the Crosse of Christ should be made of none effect. Not with excellency of speech or wisedome: not in parswading words of mens wisedome but in spirituall and powerfull demonstration. Not in words which mans wisedome teacheth but which the holy Spirit teacheth, for it is the word of the spirit, the word of life which is preached to edification of God which is by Faith: unto which if any thing be not fitly spoken or done, it is as vaine as hay and stubble. 1 *Cor.*3.12.

55. Therefore neither ought humane testimonies whatsoever they be, nor Histories known only to the learned to be intermingled, unlesse very seldome (the cause also being signified which constraineth so to doe) when urgent necessitie or certaine hope of fruit doth seeme to require such a thing, much lesse words or sentences of *Latine*, *Greeke*, or *Hebrew*, which the people doe not understand.

56. The purity, perfection, and majesty of the word of God is violated, whilst it seemes to want the mixture of humane words, and withall there is a scandall given to the hearers, who being accustomed to such humane flourishes, oftentimes contracting itching eares, doe begin to lothe the simplicity of the Gospell, and will not suffer wholesome doctrine. 2 *Tim.*4.3.

57. The example of *Paul* (who cites a very few, and briefe sayings of heathen Poets, not naming the Authors, to convince the *Gentiles* to whom they were knowen and approved, and that very seldome, and but by the way) this

example I say doth nothing enforce that necessity or profit, which they urge, who doe obtrude humane testimonies frequently, and of purpose, commending the authors with the same solemnity almost wherewith they use to cite the names of the prophets, and that among Christians, who doe onely desire to heare Christ, to the end to shew forth some learning.

58. Neither also are unnecessary, and far fetched Proems, or perswasive words of Orators to be followed: neither must they love digressions, or excursions. They doe savour an humane spirit, spend time, and shut out other things which would more edifie.

59. But if there be used any *Exordium*, pertaining to the present matter, that hath his proper place, either in the declaration of the text or applying it to use.

60. The speech and action ought to be wholly spirituall flowing from the very heart, shewing a man much conversant in exercises of piety who also hath before perswaded himselfe, and throughly setled in his conscience, those things which he endeavours to perswade others to: into which finally there is Zeale, Charity, Mildnesse, Freedome, Humility, with grave authority.

61. The pronouncing of the speech must be both naturall, familiar, cleere, and distinct, that it may be fitly understood: as also agreeable unto the matter that it may also move the affections. *Gal.* 4. 20. I would now be present with you, and change my voyce: because I am in doubt of you.

62. Among others here are two voyces most to be blamed: the one which is heavy, slow, singing, drousie, in which not only the words in the same distinction of a comma, are separated with a pause, but even the syllables in the same word, to the great hinderance of the understanding of things.

63. The other voyce which doth here most offend is that which is hasty and swift, which overturnes the eares with too much celerity so that there is no distinct perceiving of things.

64. That speech pronountiation and action which would be ridiculous in the Senate in places of judgement, in the Court,

Court, that is more to bee avoyded in a Sermon.

65. The efficacy of the holy Spirit doth more cleerely appeare in a naked simplicity of woeds, then in elegancy and neatnesse: hence *Paul* saith that he was *ἰδιώτης τῷ λόγῳ* rude in speech. 2 *Cor.* 11. 6. Yet if any have a certaine outward force of speaking, hee ought to use it with a Genuine simplicity.

66. So much affectation as appeares, so much efficacy and authority is lost.

67. The summe is, that nothing is to be admitted which doth not make for the spirituall edification of the people, neither any thing to be omitted whereby we may in a sure way attaine to that end.

68. An appendix of the Sermon is Prayer, both before and after.

69. In Prayer going before, those generall things ought to be propounded, whereby the end and use of the word and preaching, and our wants, unworthinesse, and duty, together with the gracious promises of GOD may bee so brought to remembrance, that the minds of all may be stirred up humbly to seeke, and faithfully to observe the Will of God.

70. In Prayer following after, giving of thankes is alwayes to be used, and the chiefe heads of the Sermon should be turned into petitions.

CHAPTER XXXVI.

Of the Sacraments.

Thus much of the manner of application, in the first part of it, namely in the Ministery.

1. THe manner of application in the other part of it is in the signes.

2. A signe is a sensible thing which besides that shew it carieth immediatly to the senses, makes another thing withall

withall come into the mind: and in this ſence the conſideration of a ſigne is as large as of a Logicall argument.

3. Signes are ſome naturall, ſome by inſtitution.

4. Yet betweene theſe two there is ſo great difference, that they cannot be confounded without foule error.

5. There is alſo a ſigne ordinary and perpetuall, and another extraordinary and temporary.

6. In reſpect of the thing ſignified, it is either of things paſt, and it is called ἀναμνητικὸν *Rememorativum*, A ſigne of remembrance; or of things preſent, and its called δεικτικὸν *Demonſtrativum*, a demonſtrative ſigne: of things to come, and it is called προγνωστικὸν *Prænunciativum*, a foretelling ſigne; or finally conſiſting of all theſe, ſo as it ſets forth things preſent, paſt, and to come.

7. In reſpect of the end and uſe, it either ſerveth for the underſtanding and is called *Notificans* a notifying ſigne; or the memory, and is called *Commonefaciens*, an admoniſhing ſigne; or for Faith alſo, and is called *Obſignans*, a Sealing ſigne, or laſtly for all theſe together.

8. Hence an holy Signe is either a bare ſigne, or a ſeale alſo.

9. A bare ſigne is that which onely repreſenteth: a ſeale is that which not onely repreſenteth, but alſo exhibiteth by ſealing.

10. A ſeale ſealing the Covenant of God is called a Sacrament, *Rom.* 4. 11.

11. For it is a ſigne, of remembrance, demonſtrating, foretelling, notifying, admoniſhing, and Sealing.

12. A Sacrament therefore of the new Covenant is a Divine inſtitution, whereby by ſenſible ſignes, the bleſſings of the new Covenant are repreſented, exhibited and applied.

13. Hence ſuch a Sacrament hath the reſpect of a ſecondary Divine teſtimony, whereby that primary teſtimony which is contained in the Covenant it ſelfe, is ſpecially confirmed in reſpect of us.

14. Hence that ſpeciall application of the favour and grace of God, which ariſeth from true Faith, is very much confirmed and furthered by the Sacraments.

15. In a Sacrament therefore there is a ſenſible thing, and a ſpirituall.

16. The ſenſible thing is a ſigne either repreſenting, or applying: the ſpirituall thing is that which is repreſented and applied.

17. Yet by the name of a Sacrament, uſually and moſt properly the outward and ſenſible thing it ſelfe is wont to be ſet forth.

18. The Sacramentall ſigne hath not that ſpirituall thing to which it is referred either phyſically inhering or adhering; for ſo the ſigne and thing ſignified ſhould bee together.

19. Neither yet are they bare declaring and repreſenting ſignes, but communicating the thing it ſelfe, teſtifying, and exhibiting the thing to be more communicated.

20. Hence none can inſtitute ſuch an holy ſigne, but God only: becauſe no Creature can beſtow the thing ſignified, or make the communication of it certaine to us, or finally ad that vertue to ſuch ſignes, whereby they may be made fit to confirme Faith, and Confidence, or to ſtir up any ſpirituall grace in us, more then any other thing.

21. The thing it ſelfe which is ſet apart and ſeparated to ſuch an holy uſe is properly called a repreſenting ſigne, as Bread and Wine in the ſupper, but the uſe of theſe things is called an applying ſigne; as diſtributing, receiving, eating, drinking.

22. Hence Sacraments doe not properly exiſt out of their uſe, that is neither before, nor after they are applied to their uſe, are they indeed Sacraments.

23. The ſpirituall thing which is ſignified by the Sacraments of the new covenant is the new covenant it ſelfe, that is, Chriſt with all thoſe bleſſings which in him are prepared for the faithfull.

24. Yet ſome Sacraments doe more expreſly repreſent a manner or ſome reſpect of his Covenant, then others, which doe alſo more ſet forth ſome other manner.

25. But all have this common, that they ſeale the whole Covenant of grace, to the faithfull; neither have they this uſe at that only time whilſt they are adminiſtred, but to the end of life.

26. The forme of a Sacrament is that union which is between the ſigne, and things ſignified. 27. This

27. This union is not corporall, neither yet is it imaginary, but it is a ſpirituall relation by vertue whereof the things ſignified are really communicated to theſe, who doe rightly uſe the ſignes.

28. For neither doe all thoſe partake the ſpirituall thing it ſelfe, who are made partakers of the ſignes, neither is there the ſame manner and meanes of partaking both.

29. From this Union followeth a communication of Prædication, whereby Firſt, the ſigne is predicated of the thing ſignified, as when Sanctification of the heart is calling circumciſion. 2. The thing ſignified of the ſigne, as when circumciſion is called the Covenant, and bread the body. 3. The effect of the thing ſignified is predicated of the ſigne, as when Baptiſme is ſaid to regenerate. 4. A property of the ſigne is predicated of the thing ſignified, as when breaking which agreeth to the Bread is attributed to Chriſt. 5. A property of the thing ſignified is attributed to the ſigne, as when ſacramentall eating and drinking is called ſpirituall.

30. The foundation of this relation ariſeth, Firſt, from the ſimilitude or proportion of the ſigne to the thing ſignified: for ſuch a likeneſſe although it doe not make a Sacrament, yet it is required afore to thoſe things which doe make a Sacrament, and is laid as a foundation to them. Secondly, from the word of inſtitution, which conſiſts of a command and a promiſe. The command doth impoſe a duty of uſing the Creatures to that holy end. The promiſe doth give us to believe that we ſhall not ſo uſe them in vaine. But this word of inſtitution diſtinctly applied with fit prayers, is called the word of conſecration, of bleſſing, the word of ſanctification, and ſeparation. 3. It is perfited with obſervation, and the uſe it ſelfe preſcribed, of which here is ſo great force, that for default of it that is not a Sacrament to this or that perſon, being preſent in body or receiving, which to others is moſt effectuall.

31. The primary end of a Sacrament is to ſeale the covenant, and that not on Gods part onely, but conſequently alſo on ours, that is, not onely the grace of God, and promiſes are ſealed to us, but alſo our thankfulneſſe and obedience towards God.

32. Therefore myſticall ſignes of holy things cannot be inſtituted by man, without prejudice and violation of the Sacraments, although they doe ſet forth mans duty only.

33. For although ſuch ſignes are not properly Sacraments, yet they are ſignes Sacramentall, that is, they pertake the nature of Sacraments, and ſo cannot be inſtituted by man.

34. A ſecondary end is profeſſion of Faith and love: for there are repreſented in the uſe of the Sacraments, both that union which we have with God in Chriſt, and that communion which we hold with all thoſe who are partakers of the ſame union, eſpecially with thoſe who are members of the ſame Church.

CHAPTER XXXVII.

Of Eccleſiaſticall Diſcipline.

An adjunct of the Word and Sacraments is Diſcipline: which in reſpect of the ſumme of the matter hath beene alwayes one, and ſo may fitly be handled in this one place.

1. HOly Diſcipline is a perſonall application of the Will of God by cenſures, either for the preventing, or taking away of ſcandals out of the Church of God.

2. For in the preaching of the Word, the Will of God is propounded and really applied to beget and increaſe Faith and obedience. In the adminiſtration of the Sacraments, the Will of God is alſo perſonally applied by the ſeales, to confirme Faith and obedience. In the exerciſe of Diſcipline, the Will of God is perſonally alſo applied in the cenſures for the removing of thoſe vices, which are contrary to Faith and Obedience.

3. Hence it is that Diſcipline is wont to be joyned with the Word and Sacraments by the beſt Divines, in the notes of

of the Church, for though it be not a note ſimply eſſentiall and reciprocall (as neither the other two) yet it ought neceſſarily to be preſent to the complete eſtate of a Church.

4. This Diſcipline is ordained and preſcribed by Chriſt himſelfe. *Mat.*16.19. & 18.15,16,17. And ſo is plainly of Divine right: neither may it be taken away, diminiſhed, or changed by men at their pleaſure.

5. Nay the ſins againſt Chriſt, the author, and ordainer, whoſoever doth not ſo much as in him is to eſtabliſh and promote this Diſcipline in the Churches of God.

6. The perſons about whom it ought to be exerciſed are the members of viſible inſtituted Churches, without any exception. *Mat.*18.15. 1 *Cor.*5.11. And not others: There *Verſ.* 12. For it pertaines to them, and only them that have right to partake of the Sacrament.

7. Unto thoſe perſons it applies the Will of God, that is, thoſe meanes of ſpirituall reformation, ſuch as Chriſt onely hath given to his Churches. 2 *Cor.*10.4. Therefore puniſhments and vexations to be endured by the body or purſe, have no place at all in Eccleſiaſticall Diſcipline.

8. It reſpects ſins and ſcandalls in thoſe perſons: for it is an wholeſome healing plaiſter of thoſe wounds and diſeaſes to which the ſheepe of Chriſt are ſubject. 1 *Cor.*5.5.

9. It forbids and takes away thoſe offences: becauſe it doth effectually and perſonally apply the Will of Chriſt, the impugning and aboliſhing of them.

10. But becauſe it doth ſo effectually urge obedience toward Chriſt, therefore not without ſingular reaſon a great part of the Kingdome of Chriſt as hee doth viſibly governe the Church is placed by the beſt Divines in this Diſcipline.

11. And this is the true reaſon why the Diſcipline of Chriſt is ſolidly conſtituted and exerciſed together with doctrine in ſo few Churches, becauſe moſt even of thoſe who would ſeeme to know Chriſt, and to hope in him doe refuſe to receive the whole Kingdome of Chriſt, and to yeeld themſelves wholly to him.

12. But as it is a part of the Kingdome of Chriſt, ſo alſo it is by the ſame reaſon a part of the Goſpell: for it is an holy

manner of promoting the Goſpell ordained in the Goſpell: They therefore who reject Diſcipline doe neither receive the whole Kingdome of Chriſt, nor the whole Goſpell.

13. But becauſe both every part of the Kingdome of Chriſt is neceſſary in its meaſure, and that chiefly which doth repreſſe ſin, effectually, therefore men doe not ſafely enough content themſelves, in Churches wanting Diſcipline, unleſſe that publick defect be made up by a private care, and watching one over another.

14. The parts of this Diſcipline are brotherly correction, and excommunication.

15. For it doth not either only or chiefly conſiſt in the thunderclaps of Excommunications and *Anathema's*, but chiefly in Chriſtian correction.

16. Neither is the proper end of reproofe that there might be then an entance made to Excommunication (although by accident that ſometimes doe follow) but that the neceſſity of Excommunicating if it can be, might be prevented, and the ſinner may bee by timely repentance retained in the Church.

17. Correction, increpation or admonition, ought to be uſed in every ſinne unto which the medicine of Diſcipline agreeth, yet in a divers manner according to the difference of the ſin ſecret, and knowen. For in hidden ſins, thoſe three degrees are to be obſerved which Chriſt hath in order preſcribed. *Mat.* 18.15,16,17. But in publick ſins ſuch a gradation is not neceſſary, 1 *Tim.* 5.20.

18. Theſe admonitions ought alwayes to be taken out of the word of God, not out of mens decrees: otherwiſe they will not pierce to the conſcience.

19. A plenary excommunication is not to be uſed, unleſſe contumacy be added to the ſin, *Mat.* 18. 17: For the ſinner rightly admoniſhed, of neceſſity muſt appeare penitent, or obſtinate, but the penitent is not to be excommunicated, therefore only he that is obſtinate.

20. Yet in the more hainous offences ſo much patience and delay is neither neceſſary nor profitable, to expect repentance, and to the diſcerning of contumacy, as in more uſuall faults.

21. When

21. When the thing it ſelfe may ſuffer delay, it is agreeable to Scripture and reaſon, that excommunication be firſt begun by ſuſpenſion or abſtenſion from the Supper, and ſuch like privileges of the Church, which is wont to be called the leſſer excommunication.

22. Yet wee muſt not ſtay in this degree, but by this meanes and in this ſpace repentance is to be urged, and there being no hope of it, we muſt proceede at length to a compleat ſevering from the Communion of the faithfull, which is wont to be called the greater Excommunication.

23. But becauſe an obſtinate ſinner cannot be ſeparated from the faithfull, unleſſe the faithfull be ſeparated from him, and this alſo maketh for their wholeſom ſhame. 2. *Theſſ.* 3. 14 Therfore they who are lawfully excommunicated, are to be avoyded of all Communicants, not in reſpect of duties ſimply morall, or otherwiſe neceſſary, but in reſpect of thoſe parts of converſation which are wont to accompany approbation and inward familiarity.

Os, orare, vale, conviva, menſa, negatur.
With the ſecluded, neither confer, nor pray
Salute, nor feaſt, nor eat with day by day.

24. From the bond of Excommunication none that is not penitent ought to be looſed, neither ought it to be denied to any that is penitent. But it is not a ſufficient repentance, if one ſay it repents me, I will doe ſo no more, and doe not otherwiſe ſhew true Repentance: but ſuch judgements, of ſerious repentance ought to appeare as the Church is bound to bee, ſatisfied in them: otherwiſe hypocriſie is nouriſhed, and the Church is mocked, and Chriſt himſelfe.

25. Yet in ſome ſins a weake repentance (ſo it appeare true) may be admitted them in other ſins.

26. The power of this Diſcipline in reſpect of the right it ſelfe pertaines to that Church in common, whereof the offendor is a member, for it pertaines to her to caſt out to whom it belongs to admit at firſt: and the conſervation or cutting off of members concernes the whole body equally: it is therefore to be committed to execution with the conſent of the Church (and that not onely the Church permit-

permitting, but also approving and appointing.)

27. Yet the Elders have the chiefe parts, in the acting and exercise of it. And that not onely in directing the publick action, and pronouncing sentence, but also in admonitions foregoing, in which they must make up that which they see was neglected by private persons.

28. The usuall censures, of the *Popes*, of pontificall *Bishops* and their officers, doe themselves deserve a grievous censure: for they are prophanations of the Name of God, props of an unjust government, and snares to catch other mens money, not spirituall remedies of such sins.

29. Indulgences, Commutations, and humane transactions, in those things unto which Christ hath ordained the Discipline of the Church, are wages of the great Whore.

CHAPTER XXXVIII.

Of the administration of the Covenant of grace before the comming of Christ.

1. ALthough the free, and saving Covenant of God hath beene onely one from the beginning, yet the manner of the application of Christ or of administring this new Covenant, hath not alwayes beene one and the same, but divers, according to the ages in which the Church hath been gathered.

2. In this variety here hath beene alwayes a progresse from the more imperfect, to the more perfect.

3. First therefore the mystery of the Gospel was manifested generally and more darkly, and then more specially and more cleerly.

4. This manner of administring is double: one of Christ to be exhibited, and the other of Christ exhibited.

5. For the old and New Testament are reduced to these two primary heads: the old promiseth Christ to come, the New testifieth that he is come.

6. For

6. Whilest Christ was to be exhibited, all things were more outward and carnall, afterward more inward and spirituall. *John* 1. 17. The Law was delivered by *Moses*, grace and truth came by *Christ*.

7. Yet at that time there was a double consideration of the Church. 1. As an heire, and 2. as it was an infant. *Galatians* 4. 1. and following: So long as the heire is an infant, hee nothing differs from a servant, though hee bee Lord of all.

8. As an heire it was free: as an infant it was in a certaine manner servile. There.

9. As an heire it was spirituall: as an infant carnall, and earthly. *Heb.* 9. 10. *Rom.* 9. 7.

10. As an heire it had the spirit of adoption, as an infant the spirit of feare, and bondage. *Rom.* 8. 15. Yee have not received the spirit of bondage againe to feare, but yee have received the spirit of Adoption.

11. The manner of administration which respects Christ to be exhibited was one before *Moses*, and another from *Moses* to *Christ*.

12. Before *Moses* the policy of the Church was rude and loose, as being in infancy: there were so many visible Churches as there were Families of godly persons: the Ministery was almost alwayes extraordinary by Prophets: the masters of Families, and first borne had right to administer some holy things, as ordinary Ministers, according to that direction which they received from the Prophets.

13. Yet there were some difference of the dispensation from *Adam* to *Abraham*, and from that which was after *Abraham* untill *Moses*.

14. From *Adam* to *Abraham*, First, Redemption by Christ, and the application of him was promised in generall, to be performed by a seed of the Woman, to loose the workes of the Devill, that is, sin and death. *Gen.* 3. 15. *Rom.* 16. 20. 1 *John* 3. 8. The seed of the Woman shall breake the Serpents head. The God of peace shall tread Satan under your feet shortly. The Son of God was manifested to dissolve the works of the Devill.

15. 2. Calling was exercised in that distinction which

was between the seed of the Woman and the seed of the Devill, between the sons of God and the sons of men, *Gen.6.* 2.3. The way of justification was set forth by expiatory sacrifices offered and accepted for sins. *Eph.* 5. 2. Christ hath loved us and given himselfe for us, an offring and sacrifice to God for a sweet smelling savour.

16. 4 Adoption was declared both by the title of sons at that time common to all the faithfull, and by the translation of *Enoch* into the Heavenly inheritance, *Gen.* 5. 24. *Hebr.* 11.5.

17. 5. Sanctification was both expresly inculcated by the Prophets and typically shadowed out by oblations and rites of sacrifices. *Jud* 14. *Rom.* 12.1.

18. 6. Glorification, was publickly sealed both by the example of *Enoch*, and conservation of *Noach* with his family from the flood. 1 *Pet.* 3.20, 21.

19. In this period of time the building and conserving of the Arke in the flood, was an extraordinary Sacrament. *Heb.* 11. *Vers.* 7. 1 *Pet.* 3. 20 &. 21. There was no ordinary Sacrament: but that in many sacrifices here was something that had the respect of a Sacrament: for in that those that did sacrifice for the most part were made partakers of their sacrifices in an holy banquet, in an holy place with joy before God. *Exod.* 18. 12. This did seale to them in some sort that grace of the Covenant which is exhibited in the Sacraments.

20. From the time of *Abraham* the Church did chiefly consist in his family and posterity.

21. In that period of time all the benefits of the new Covenant were more cleerly and distinctly set forth then before.

22. 1. Election was represented in the persons of *Isaac* and *Jacob*, beloved before *Ismael* and *Esau*. *Romans* 9. 11, 12, 13.

23. 2. Redemption togethrr with the application of it was most excellently exhibited in the person and blessing of *Melchisedeck*, also in the promise and covenant of blessing to come to all Nations by the seed of *Abraham*.

24. 3. Calling was exercised by leading forth *Abraham*

out

out of *Ur* of the *Caldees* to a certaine new and heavenly Countrey, *Heb.*11.8.9.10.

25. 4. Justification was illustrated by the expresse testimony of God, that Faith was imputed to *Abraham* for righteousnesse, as the Father and patterne of all that should believe, and by the Sacrament of circumcision, which was a seale of the same righteousnesse.

26. 5. *Adoption* was set forth by calling of the Name of God upon *Abraham* and all the sons of the promise, and by assigning of the inheritance to the sons of the promises begotten of the free Woman, through grace. *Galatians* 4. 26.28.31.

27.6. Sanctification was figured by circumcision which did set forth the taking away and abolishing of the corruption of sin and of the old man, that a new Creature might be settled in its place. *Col.*2.11. *Deut.* 30. 6.

28. 7. Glorification was shewed in the blessing promised, and in the Land of *Canaan*, which was a type of the Heavenly Country.

29. From the time of *Moses* unto *Christ*, all these same were further shadowed, by meanes both extraordinary, and also ordinary.

30. Redemption and the application hereof was extraordinarily signified. 1. By the deliverance out of *Egypt* by the Ministery of *Moses* as a type of Christ. *Mat.*2.15. And by the bringing into the Land of *Canaan* by the Ministery of *Josuah*, as of another type of Christ. 2. By the brasen Serpent, by the beholding whereof, men that were like to dye were restored to health. *John* 3. 14. 12. 32. 3. By the cloud, whereby the *Israelites* were covered from all the injuries both of their enemies, and of the Heaven. And moreover they had light, together with refreshing of their strength administred by day and by night. 1 *Cor.*10.2. *Esay* 4.4. 4. By passing thorough the red Sea, whereby they had a way cast up to the Land of promise, their enemies being overwhelmed and destroyed. 1 *Cor.* 10. 2. 5. By *Mannah* from Heaven, and Water out of the Rock, whence they received continuall nourishment, as it were out of Gods Hand. 1 *Cor.*10.3. & 4. *Iohn.*6.32.33.

31. Ordinarily Christ and redemption by him was shaddowed out by the high preist, the authors, and sacrifices for sinnes.

32. Justification was shewed in many sacrifices, washings, and the Sacrament of the Passeover.

33. Adoption was shewed in the first borne, who were dedicated to God.

34. Sanctification in all the offerings and gifts, and in those observations which had any shew of cleanlinesse.

35. Glorification, by the inheritance of the promised Land, and by that communion which they had with God in the most holy place.

36. The Church of the *Iewes* instituted by *Moses*, in respect of the outward gathering together was only one, because all that solemne Communion, which was at that time prescribed did depend upon one Temple, and there it was to be exercised by publick profession and with certaine rites.

37. The Synagogues were not compleate Churches, because the whole worship of God and the whole holy Communion at that time prescribed could not be exercised in them.

38. Therefore the Church of the *Iewes* was a nationall Church, and in some respect catholick, or universall, as the believing *Proselytes* of every Nation under Heaven, were bound to joyne themselves to that one Church. *Acts* 2.5,6,8.9,10, 11.& 8. 27.

39. The primary Ministers were the Priests, of the family of *Aaron*, in a continued line of succession, to whom were joyned the other *Levites*. *Num.*3.6 7 8 9.10.

40. Yet neither Priests nor *Levites* were admitted to Minister, unlesse they were first tried, and that as they were able in body, age, and the gifts of the mind.

41. The Discipline of that time that was merely Ecclesiasticall, was for a great part ceremoniall, yet so as all kind of holy things were to be preserved pure.

CAP. XXXIX.

CHAPTER XXXIX.

Of the administration of the Covenant from Christ exhibited to the end of the World.

1. THe manner of administration now Christ is exhibited is double, one untill the end of the world, and the other in the end it selfe.

2. From Christ to the end of the world, there is an administration of one manner, and that altogether new: whence also it is called the New Testament.

3. It is of one manner without end or alteration, because it is perfect, so that there is not another to be expected, to which it should give place as to the more perfect.

4. It is the New Testament, in respect of that which was from the time of *Moses*, and in respect of the promise made to the Fathers: not in respect of the essence, but in respect of the manner; because in them in respect of the manner of administring, there was some representation of the Covenant of workes, from which this Testament doth essentially differ; and so seeing there did not appeare an integrall difference, of the New Covenant from the Old, but in that administration which is most properly called the New Covenant and Testament.

5. But it differs from the former administration, in quality and quantity.

6. That wherein it differs in quality is either cleerenesse, or freedome.

7. Cleerenesse consists in this, first that the doctrine of grace and salvation by Christ and Faith in him, together with those things annexed to it, is more distinct and expresse, then before it was: Secondly, that it is not declared in types and shadowes, but in a most manifest manner.

8. In both these respects, Christ before is said to be propounded before under a vaile, but now to be offered with open and unvailed face. 2 *Cor.* 3. 12. We use great evidence

in speaking; neither are we as *Moses* who put a vaile over his face, that the children of *Israel* could not see to the end of that which now as unprofitable is taken away.

9. Freedome doth consist in this. First, that the government of the Law, or mixing of the covenant of workes, which did hold the ancient people in a certaine bondage, is now taken away: whence also the spirit of adoption, although it was never wholy denyed to the faithfull, yet most properly it is said to be communicated under this New Testament, in which the most perfect state of believers doth most cleerly appeare, *Gal.*4.5. After the fulnesse of time came, God sent forth his Son—that we might receive the adoption of sons, &c. Secondly, it consists in this, that the yoke of the ceremoniall Law, as it was an hand-writing against sinners, as it did forbid the use of things in their nature indifferent, as it did command many burdensome observations of them, and as it did vaile the truth it selfe with manifold and carnall ceremonies, is now wholy taken away, *Col.* 2. 14. 17. Which are a shadow of things to come, but the body is of Christ.

10. They therefore offend against that liberty which Christ hath obtained for us, who obtrude upon the Christian Churches either *Iewish* ceremonies, or other of the like nature with them, religious, and mysticall. For divine ceremonies are not taken away, that humane should succeed in their roome; neither is it likely, that Christ would leave such mysteries to the will of men, after his comming, when he permitted no such thing to his people of old, especially seeing he might so easily in this kind provide for us, if he had judged any religious and mysticall ceremonies necessary or profitable for his, besides those very few which he did by name prescribe, or at least shew in certaine Tables, to whom he did grant such an authority, which he no where did. *Gal.*5.1. Stand fast therefore in the liberty wherewith Christ hath made you free, and going back againe be not entangled with a yoke of bondage.

11. In quantity this administration differs from the former, both intensively and extensively.

12. Intensively, first, in that the application by the spirit is

is more effectuall, and the gifts of the spirit are more perfect, then ordinarily they were under the Old Testament, whence the old administration is comparatively called the Letter, and the new the spirit. 2 *Cor.* 3. 6. Secondly, in that it begetteth a more spirituall life. 2 *Cor* 3. 18.

13. Extensively, first in respect of place, because it is not contracted to some one people, as before, but is diffused through the whole world. Secondly, in respect of time, in that it hath no terme of duration before the consummation of the whole mysticall Church. 2 *Corinthians* 3. 11. *Eph.* 4. 13. That which remaineth, untill we all meet unto a perfect man, unto the measure of the full stature of Christ.

14. But because this new administration is so perfect, therefore it is meete also, that the communion of Saints in the Church under the New Testament bee ordained most perfect.

15. Therefore in every Church of the New Testament the whole solemne and ordinary worship of God and all his holy ordinances may and ought to be observed, so that all the members of that Church may ordinarily exercise communion together in them.

16. For it is not now as it was ordained of God in the Church of the *Iewes* that some more solemne parts of Divine worship may be exercised in one place, & other in other places, but one particular Church is ordained, in which al holy offices are to be performed.

17. Hence all Christian Churches, have altogether one and the same right, that one doth no more depend upon another, then another upon it.

18. Hence also it is most convenient that one particular Church doe not consist of more members then may meete together into one place to heare the Word of God, celebrate the Sacraments, offer prayers, and exercise Discipline, and performe other duties of Divine polity, as one body.

19. For it is an Aberration not void of all confusion, that in some greater Cities, although there be more believers then that can exercise that Communion together, yet they are not distributed into divers Churches, but doe make one

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so to abound, that the edification of every one cannot be rightly taken care for and furthered.

20. Therefore the Church instituted since Christ exhibited, is not one catholick Church, so as all the faithfull throughout the world should be joyned together in one and the same outward band among themselves, and should depend upon one and the same visible pastor, or company of pastors, but there are so many Churches as there are companies, or particular Congregations, of those that professe the Faith, who are joyned together by a speciall band for the constant exercise of the communion of Saints.

21. For although the mysticall Church, as it is in its members, is no other way distributed then into the adjuncts, and subjects, in which respect we call the Church of *Belgia*, of *Britany*, of *France*, as we call the Sea according to the shores which it washeth to, the Belgick, British, French Sea, although it be one and the same Sea: yet the instituted Churches, are divers most speciall Species, or Individualls, partaking of the same common nature, as divers fountaines, divers Schooles, divers Families: although many or all peradventure might be called one Church in respect of some one affection which they have in common, as many Families of some noble stocke, are often set forth by the name of one Family, as the Family of the House of *Nassau*, &c.

22. Neither is this Church that is instituted by God properly nationall, provinciall, or Diœcesan, which formes were brought in by men from the paterne of civill government, especially the Romane: but it is Parochiall, or of one congregation, the members whereof are combined among themselves, and doe ordinarily meete into one place to the publick exercise of religion.

23. For such a company, and not larger, is properly signified by the word ἐκκλησία *Church*, neither hath it a larger signification in the New Testament when it is referred to any visible and designed company, neither also among prophane authors who are the more ancient.

24. Hence divers fixed Congregations, of the same Countrey, and Province are alwayes called Churches in the plurall

number not one Church, even in *Iudea*, which was all before one nationall Church. 1 *Thess.* 2. 14. *Act.* 14. 23. & 15. 41. *Romans* 16. 4. 5. 16. 1 *Cor.* 16. 1. 19. 2 *Cor.* 8. 1. 18. 19. *Gal.* 1. 2. 22.

25. Also those particular Churches which are reckoned up in the New Testament were wont to meete together ἐπὶ τὸ αὐτὸ into one. *Acts* 2. 46. & 5. 12. & 14. 27. & 15. 25. & 21. 22. 1 *Cor.* 5. 4. & 14. 23. 26. & 11. 17. 23.

26. Neither is there any thing read in all the New Testament of the institution of any larger Church upon which lesser congregations should depend, neither is there any worship or holy ordinance prescribed which is not to be observed in every Congregation, neither is there any ordinary Minister made, who is not given to some one such company.

27. Yet particular Churches, as their Communion doth require, the light of nature and equity of rules and examples of Scripture doe teach, may and oftentimes also ought to enter into a mutuall confederacy and fellowship among themselves in Classes, and Synods, that they may use their common consent and mutuall helpe as much as fitly may be, in those things especially, which are of greater moment; but that combination doth neither constitute a new forme of a Church, neither ought it to take away, or diminish any way, that liberty and power which Christ hath left to his Churches, for the directing and farthering whereof it onely serves.

28. The ordinary Ministers doe follow the forme of the Church instituted, and are not Oecumenicall, Nationall, Provinciall, or Diœcesan Bishops, but Elders of one Congregation, who in the same sence are also called Bishops in the Scriptures.

29. Those transcendent members of the Hierarchy were meerly humane Creatures brought into the Church without any Divine precept or example: They cannot fulfill the office of a Pastor in so many Congregations. They rob the Churches of their liberty, whilst they exercise as it were, a regall, or rather tyrannicall dominion over the Churches themselves, and their Pastors, they have brought in with them the Roman Antichrist himselfe, as the head, and Chan-

cellors, Suffragines, Arch-deacons, Officialls and the like props of the Hierarchy, as the taile of the same sort, (whose very names are Apocryphall, and altogether unknowen to the first Churches) to the utter oppressing of the Churches of GOD.

30. The right of calling an ordinary Minister is in the Church it selfe to whom he must serve. *Acts* 14.23.

31. Yet here they need the direction and helpe of the Elders, both of the same Church, and very often also of the neighbour Churches.

32. The essence of the calling is in election of the Church, and acceptation of the elected.

33. An antecedent adjunct of it is, examination, or triall.

34. A consequent, and consummating adjunct is ordination, which is nothing else then a certaine solemne entrance of the Minister already elected, into the free execution of his function: whence it comes to passe that χειροτονία, ordaining by election, and χειροθεσία Imposition of hands doe often signifie the same thing among the ancients.

35. The Episcopall ordination of a Minister without title, that is, without a Church to which and in which he should be ordained, is as ridiculous as if any should be fained to be a husband without a wife.

36. A Minister so called to some one Church, can neither forsake it at his own will, or be cast out from it without just cause: neither can another undertake the like care of the Church, or neglect that which he hath undertaken, by voluntary non-residency, without sacrilegious breaking of his covenant.

37. Ordinary Ministers are either Pastors and Teachers, or ruling Elders, to whom are joyned those that take care of the poore, that is Deacons, Diaconesses or Widowes.

38. By these offices Christ hath sufficiently provided for all the necessities of the members of the Church, namely that they may be chiefly instructed in the knowledg of the truth by Teachers, stirred up chiefly to the practise of piety by Pastors, preserved in that course of life, and called back to repentance for sins, by them and the Rulers, and be helped against poverty by Deacons.

CAP. XL.

CHAPTER LX.

Of Baptisme and the Supper of the Lord.

1. AFter the nature of the New Testament, the Sacraments of the same doe follow, for they are for number few, to be obtained, and observed easy, and in their signification must perspicuous.

2. They were sanctified and instituted by Christ himselfe: for although the one Sacrament was first used by *Iohn Baptist*, yet in that very thing he was the forerunner of Christ, that he might shew, what Christ himselfe afterward would allow and institute, neither had it the respect of an ordinary institution by the Ministery of *Iohn*, but by the institution of Christ himselfe.

3. These Sacraments are Baptisme, and the Supper of the Lord, for neither were there either other Sacraments or sacramentall signes delivered to the Church by Christ or his Apostles: neither can there other be appointed by men in the Church.

4. In respect of Gods Institution, there lieth greatest necessity upon the faithfull to use these Sacraments, diligently, and religiously, yet they are not so absolutely necessary to salvation, that the absence, or meere privation of them doth bring a privation of this institution: neither ought they in that respect, to be celebrated either of those that are not lawfull Ministers, or out of a Church assembly.

5. Baptisme is the Sacrament of Initiation or Regeneration.

6. For although it doth seale the whole covenant of grace together to the faithfull, yet by a speciall approbation it doth represent, and confirme our very ingrafting into Christ. *Rom.* 6. 3. We are baptised into Christ Jesus, and *Verse* 5. Being planted together with him. And 1 *Cor.* 12. 13. We are baptised into one body.

7. But because upon our first ingrafting into Christ by

Faith, there doth immediatly follow a relation of our Justification and Adoption: therefore Baptisme as the Sacrament of the ingrafting it selfe, is unto remission of sins. *Marc.*1. 3. And it is also a representation of adoption, whilst that by it wee are consecrated to the Father, Sonne, and holy Spirit, and their names are called upon the baptised.

8. Because also holinesse is alwayes derived from Christ into whom we are ingrafted, unto all the faithfull, therefore Baptisme also is the seale of our sanctification. *Tit.*3.5. He hath saved us by the laver of regeneration, and the renuing of the holy Spirit. *Rom.*6.4,5,6.

9. And because Glorification cannot be separated from true holinesse therefore it is withall the seale also of eternall glory. *Tit.*3.7. That we might be made heires, according to the hope of eternall life. *Romans* 6.8. If we be dead with Christ, wee believe that wee shall also live together with him.

10. But because those benefits are sealed according to the measure of initiation in Baptisme, hence, First, Baptisme is but once to be administred, because there is but one beginning of spirituall life by regeneration, as there is but one beginning of naturall life by generation.

11. Hence also, Secondly, Baptisme ought to be administred to all those to whom the covenant of grace pertaines, because it is the first sealing of the covenant it selfe now first begun.

12. But that the infants of the faithfull are not to be forbidden this Sacrament, it appeareth. 1. Because if they be partakers of any grace, it is by vertue of the covenant of grace, and so both the covenant, and the first seale of the covenant also doth pertaine to them. 2. In that the covenant in which the faithfull are now contained, is the same with that covenant which was made with *Abraham*. *Rom.*4.11. *Gal.*3.7,8,9. But that did expressely extend unto Infants. 3. This covenant which is now administred to the faithfull, doth bring more large and full consolation to them, then of old it could before the comming of Christ. But if it should pertaine onely to them, and not to their Infants, then the grace of God and their consolation should be more narrow, and contracted

after

after Chriſt is exhibited then before it was. 4. Becauſe baptiſme ſucceeded in the place of circumciſion. *Col.* 2. 11. 12. And ſo doth pertaine as well to the children of believers as circumciſion it ſelfe. 5. Becauſe in the very beginning of regeneration, whereof baptiſme is a ſeale, man is meerely paſſive; whence alſo there is no outward action required of a man either to be circumciſed or baptiſed, as in other Sacraments, but only a paſſive receiving: therefore Infants, are as capable of this Sacrament in reſpect of the chiefe uſe of it, as theſe of age are.

13. Faith and repentance doe no more make the covenant of God now then in the time of *Abraham* (who was the Father of the faithfull) therefore the want of thoſe acts ought no more to hinder baptiſme from Infants now, then it did forbid circumciſion then.

14. The ſigne in this Sacrament is water, not ſimply, but as it purgeth the uncleane, either by dipping or ſprinkling.

15. But therefore water was choſen, becauſe there is nothing in uſe that doth more fitly repreſent that ſpiritual waſhing, which is performed by the blood or death of Chriſt, neither is the ſprinkling or application of the blood of Chriſt, ſo fitly expreſſed by any thing, ſeeing that now ſince the death of Chriſt, there ought to be no uſe of naturall blood in holy things.

16. The ſupper of the Lord is the Sacrament of the nouriſhing and growth of the faithfull in Chriſt.

17. Hence it ought oftentimes to be adminiſtred to the ſame perſons.

18. Hence alſo the ſupper is onely to be adminiſtred to thoſe, who are viſibly capable of nouriſhment and growth in the Church: and ſo not to Infants, but onely to thoſe of age.

19. But becauſe moſt full and perfect nouriſhment is ſealed in Chriſt therefore here is uſed not ſome one and ſimple ſigne of nouriſhing, but of a double kind, as the nouriſhment of the body doth require, namely *Bread* and Wine.

20. They therefore who take away one of theſe ſignes from the faithfull in the adminiſtration of the ſupper, doe de-

tract from the wisdome of God, make lame the institution of Christ, and grievously leſſen or take away the conſolation of the faithfull.

21. But bread and wine are therefore uſed, becauſe except the eating of fleſh (which hath no place in holy things now the ſacrifice of Christ is finiſhed) and the drinking of blood, from which not only religion, but mans nature abhors: there is nothing doth more conveniently expreſſe that neereſt union which by degrees wee enjoy with Christ, which is founded in the ſacrificing of his body and ſhedding of his blood.

22. To faigne any tranſubſtantiation, or conſubſtantiation in this Sacrament more, then in baptiſme, is a cerraine blind and ſtupid ſuperſtition.

23. For it is not required to ſpirituall nourishment in this Sacrament, that the bread and wine be changed into the body and blood of Christ, nor that Christ be corporally preſent with them, but only that they be changed relatively in reſpect of application and uſe, and that Christ be ſpiritually preſent with them who receive in Faith.

24. This tranſubſtantiation, and conſubſtantiation is againſt the nature of a Sacrament in generall, againſt the analogy of our other Sacrament, or baptiſme, againſt the moſt uſuall phraſes in the Old Teſtament againſt the humane nature of Christ againſt his ſtate of Glorification, and againſt the revealed will of God, which faith that Christ ſhall remaine in Heaven untill the day of judgement.

25. As touching the words of Inſtitution, *This is my body*, they are neceſſarily to be underſtood, as other ſacramentall phraſes, which every where we meete with in the holy Scriptures, of which we have God himſelfe a cleere interpreter, *Gen.* 17. 10, 11. *This is my Covenant.* That it may be a ſigne of the Covenant betweene me and you.

26. As touching the manner of opening the words of this phraſe according to art, learned men doe differ among themſelves. Moſt of our interpreters would have a trope in the words, that is, a metaphor or a metonymy.

27. The *Lutherans* contend that here is no trope to be found, but only an unuſuall predication.

28. There

28. There are not a few, and thoſe new Interpreters, who deny, that there is either any proper trope, or unuſuall predication, but they make it an improper and myſticall predication.

29. But no ſufficient reaſon is brought why we may deny that there is a trope in the words: which may be thus demonſtrated. If it be an improper or unuſuall predication as they would have it, this unuſuall or improper way ought to be ſhewed in ſome word: which if it be done, then of neceſſity it is that that word be ſome way tranſlated from his naturall ſignification and uſe: if that be ſo, the word takes the nature and definition of a trope.

30. But the trope is neither in the Article going before, nor in the proper *Copula*, as in the word *is*; but in that which followes, that is, in the word body, for body is put for a ſigne of the body, not that a true and proper body is excluded out of that ſentence, but rather included, by a relation, which the ſigne hath to the thing ſignified.

31. But there is not onely one trope, but threefold in this word, the firſt is a metaphor, whereby one thing like is put for another unto which a metonymie of the adjunct adheres and is mingled. For the bread is not onely like the body of Chriſt, but alſo by Gods inſtitution it is made an adjunct of it: the ſecond is a Synechdoche of the part for the whole, whereby the body of Chriſt is put for whole Chriſt; the third is a metonymy of the ſubject for the adjuncts, in that Chriſt is put for all thoſe benefits alſo which are derived from Chriſt to us. In the other part of the Wine, there are other tropes ſufficiently manifeſted.

CHAPTER XLI.

CHAPTER XLI.

To the end of the World.

1. THus far of the administration which is before the end of the World: in the end it selfe that application shall be perfected, which is onely begun in this life.

2. Then the end of calling shall be present to all the called: for we are called to the eternall glory of God. 1 *Pet.* 5.10. Wherein also the end of Faith is said to be contained, that is, the salvation of soules. 1 *Pet.* 1. 9.

3. Then that declaration of Justification and Redemption, which is by the effects, shall be compleat, in respect whereof the faithfull are said in this life, to expect Redemption. *Luc.* 21.18. *Rom.* 8.23. *Eph.* 1. 14.

4. Then all the adopted shall enter into the possession it selfe of the inheritance, in which sence the faithfull are said in this life to expect their adoption. *Rom.* 8.23.

5. Then the Image of God shall be perfected in all the Saints. *Eph.* 5.27. That he might present it to himselfe glorious, not having spot, or wrinckle, or any such thing, but that it might be holy and unblameable.

6. Finally then the glory and blessednesse hoped for, shall shine in all kind of fulnesse, not only in the soule, but also in the very body. *Philippians* 3.21. Hee shall transfigure our meane body, that it may be made conformable to his glorious body.

7. But because the state of the Church at that time shall be a state of perfection, and not of edification, therefore the Ministery, Sacraments, and Discipline, together with the instituted Churches themselves shal cease, and the mysticall Church shall remaine in immediat communion with God.

8. Hence also this end of the World ought with desire to be expected of all the faithfull. *Phil.* 3. 20. *Tit.* 2.13. We expect a Saviour, Jesus Christ. Expecting that blessed hope, and

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that glorious comming of the glory of the great God and our Saviour.

9. The perfection of this finall administration doth require the comming and personall presence of Christ himselfe. *Acts* 10 42.

10. The second comming of Christ in this shall be like the first, that it shall be reall, visible and apparent. *Acts* 1. 11. But in this unlike, that it shall be. 1. With greatest glory and power. *Mat.* 24 30. *Tit.* 2. 13. 2. It shall be with greatest terror in respect of the ungodly, and with greatest joy of all the godly. 2 *Thess.* 1. 7, 8, 9 10.

11. Hence there are two Acts, that serve for the last discerning between the godly and ungodly; Resurrection and the last judgement, 2 *Cor.* 5. 10.

12. Resurrection is of that which fell: but because man fell from life, by the separation of the soule from the body, therfore that he may rise againe, it is necessary that the same soule be againe reunited to the same body, that by the restored union of both, the same man may exist.

13. That such a Resurrection is possible to God it appeares: because such a reparation of man doth not exceed that power which was manifested in his first Creation. *Phil.* 3, 21. According to that effectuall power whereby he is able to subdue all things to himselfe.

14. But that this Resurrection shall actually be, it cannot bee certainly demonstrated by any naturall reason, neither, *A priori*, nor *A posteriori*, but it is properly of Faith.

15 Neither the nature of the soule, nor of the body, can be the cause of Resurrection: for the forming againe and raising up of the body, out of the dust, is against the wonted course of nature, which when it is perfectly destroyed, is not wont to be repaired by nature: and the inseparable union of the soule with the body by which man is made immortall, is above the strength of nature.

16. Therefore the raising up of the dead doth properly agree to Christ God-man: the principle of it is the Divine omnipotency of Christ, whereby it may easily be accomplished, even in an Instant.

17. The Ministery of the Angels, shall not be properly to raise the dead, but together the parts to be raised, and to gather them together being raised.

18. But although all shall be raised by Christ, yet not in one and the same way: for the Resurrection of the faithfull is unto Life, & it is accomplished by vertue of that union, which they have with Christ, as with their Life. *Col.*3 4. 1 *Thess.* 4. 14. And by the operation of his quickning spirit which dwels in them. *Rom.* 8. 11. He shall also quicken your mortall bodies, by his spirit dwelling in you: but the Resurrection of others, is by that power of Christ, whereby he executeth his revenging Justice.

19. Therefore the Resurrection of the faithfull is from the Life of Christ, as from a beginning, unto their life, as the fruit and effect: and therefore it is called the Resurrection of life: and the raising up of others is from the sentence of death and condemnation, to death and condemnation it selfe, and therefore it is called, the resurrection of condemnation. *Iohn* 5.28,29.

20. The last judgement is exercised by Christ as by a King: for the power of Judging is part of the office of a King.

21. In respect of the faithfull it comes from grace, and is an office of the Kingdome of grace, essentiall to Christ the Mediator: but in respect of unbelievers, it is an office of power onely and dominion, granted of the Father, belonging to some perfection of mediation, but not essentiall to it.

22. Hence the sins of the faithfull shall not come into judgement: for seeing that in this life they are covered and taken away by the sentence of Justification, and that last judgement shall be a confirmation and manifestation of that sentence, it would not be meete, that at that time they should againe be brought to light.

23. The place of this judgement shall bee in the Ayre. 1 *Thess.*4.17.

24. The day and yeare of it is not revealed in Scripture, and so may not be set down by men.

25. The sentence presently to be fulfilled, shall be given,

of

of eternall life or death, according to workes foregoing.

26. But the sentence of life, in respect of the elect, shall be given according to their workes, not as meritorious causes, but as effects testifying of true causes.

27. But the sentence of death in respect of the reprobate, shall be given according to their workes, as the true causes.

28. Christ God-man is the Judge, as it were delegated: yet in respect of that Divine authority and power which he hath, and upon which depends the strength of the sentence, here is the principall Judge.

29. The faithfull also shall judge with Christ, assisting; not consulting, but approving, as well in their judgment and will, as by comparison of their life and workes.

30. Judgement shall be given not onely of wicked men, but also of evill Angells. Therefore the raising up, and judging of wicked men to be done by Christ, doth no more argue the universall redemption of such men, then of the Devills.

31. The fire that is appointed to purge and renew the World, shall not goe before the judgement, but shall follow.

32. Purgatory is no more necessary before the day of judgement then after: seeing therefore there shall be none afterward, by the confession of the Papists themselves, neither is there any now before.

33. The elements shall not be taken away, but changed.

34. Christ also after the day of judgement shall remaine King and Mediator for ever.

THE SECOND BOOKE OF SACRED THEOLOGY.

CHAPTER I.

Of Observance in generall.

Thus much of the first part of Theology, or of Faith in God: the other part followes, which is Observance toward God.

1. OBservance is that whereby the Will of God is performed with subjection to his glory.

2. It respects the Will of God as a patterne, and a rule, as appeares by the those words of Christ, wherein also he describes our obedience; let thy Will be done as in Heaven, so also in Earth; and did also explaine his own obedience, *Mat.*26.39. Not as I will, but as thou

thou wilt, and *Verſe* 42. Let thy will be done, ſo *Pſal.* 40. 9. I delight to doe thy will, O my God: and thy Law is written in my bowells.

3. But it reſpects the Will of God not as it is ſecret, and powerfully effectuall, or ordaining: for ſo even all other Creatures and ungodly men, and the very Devills alſo themſelves doe performe the Will of God, with that obediential vertue which is common to all Creatures: but it reſpects that Will of God which preſcribes our duty to us. *Deut.* 29. 29. Things that are revealed, are revealed, that wee may doe them.

4. It reſpects that will with ſubjection. *Rom.* 8.7. Becauſe it applies our will to fulfill the Will of God, as it commands us any thing according to his authority. *Rom.* 8.7. It is not ſubject to the Law of God.

5. Hence it is called obedience: becauſe it makes the will ready to commit the command of God to execution, being heard, and in ſome meaſure perceived.

6. Hence alſo it hath in it ſelfe ſome reſpect of Service toward God; whence it comes to paſſe, that to obey God, and to ſerve him, ſound one and the ſame thing. *Luc.* 1.74. *Rom.* 6.16. And to ſerve God is altogether the ſame with ſerving of obedience and righteouſneſſe. There *Verſe* 16. 18. 22. Becauſe that to doe the Will of God with ſubjection, is to ſerve God. *Eph.* 6. 6, 7. As ſervants of Chriſt, doing the Will of the Lord from the heart, with good wil doing ſervice, as to the Lord.

7. For our obedience toward God, although in reſpect of readineſſe of mind it ought to be the obedience of ſons: yet in reſpect of that ſtrict obigation to ſubjection, it is the obedience of ſervants.

8. From this ſubjection to the Will of God, there doth neceſſarily follow a conformity betwixt the Will of God and ours. *Rev.* 2.6. This thou haſt, that thou hateſt the deeds of the *Nicolaitans*, which I alſo hate. And a certaine expreſſe reſemblance of that Divine perfection which God hath revealed and propounded to be imitated by us. 2 *Pet.* 1.4. That we might be made partakers of the Divine nature, for he that doth truth, his workes are ſaid to be done according to God. *Iohn* 3.2.

9. Hence the same obedience which is called obedience, because it respects the Will of God with subjection; and righteousnesse, because it performes that subjection which is due; is also called holinesse because it respects the same wil with conformity and pure likenesse. 1 *Pet.* 1. 14. 15. As obedient children——as he that hath called you is holy, be ye also holy in all manner conversation.

10. Obedience lookes to the glory of God. 1 *Cor.* 10. 31. Doe all to the glory of God: as it doth acknowledge his chiefe authority and power in commanding. 1 *Cor.* 6. 20. Yee are bought with a price: therefore glorifie God, &c. And also as it hath in part relation to, and doth represent the perfection of God. 1 *Pet.* 2. 9. That yee may set forth his vertues: in the manifestation of which things consists that glory which may be given to him of us.

11. Also in this subjection there is a respect of feare, as the Authority and Power of God is acknowledged: whence also the feare of the Lord is in Scripture often put for whole obedience. *Psalme* 34. 11. I will teach you the feare of the Lord.

12. It is therefore said to be toward God, both as God is the Rule of it, and as hee is the Object of it, and also as hee is the End.

13. The principall efficient cause of it by way of an inward and inherent principle, is mediatly Faith, and immediatly sanctifying Grace.

14. For Faith doth both prepare a way for us to God. *Heb.* 10. 22. Let us draw nigh by assurance of Faith, and Power to goe to him. 2 *Cor.* 1. 24. By Faith yee stand, whence obedience is called the obedience of Faith. *Rom.* 1. 5. And the faithfull are called the children of obedience, 1 *Pet.* 1. 14.

15. Now Faith doth bring forth obedience in a threefold respect. 1. As it doth apprehend Christ who is the Fountaine of Life, and the Spring of all power to doe well; and 2. As it receives and rests in those arguments, which God hath propounded to us in Scripture to perswade obedience namely by promises and threatnings. 3. As it hath power to obtaine all grace, and so that grace whereby obedience is performed.

16. But ſanctifying grace is that very power whereby we are lifted up, to apply our will to the will of God. Whence alſo new obedience is alwayes included and underſtood, in Scripture, when there is mention made of the new man, and the new creature. *Eph.* 4.24. *Gal.*6. 15.

17. For nothing can be performed by man, ſince ſinne is entred, acceptable to God, as it comes from him, for as a worke of ſpirituall life: unleſſe, it be performed in Chriſt by Faith and the grace of ſanctification. *John* 15.4, 5. Without mee yee can doe nothing.

18. Yet theſe duties are not therefore to be omitted by a man that doth not yet believe; becauſe they are in themſelves good, they hinder the increaſe of ſinne, and puniſhments of ſinners; nay they are often recompenſed with divers benefits from God, although not by force of any determined Law, but by a certaine abundant and ſecret kindneſſe of him.

19. The adjuvant cauſe by moving is. 1. The dignity and majeſty of God in it ſelfe to be obſerved. *Deut.*31.3. Aſcribe yee greatneſſe to our God. *Pſal.*29. 2. Give unto the Lord the glory of his name. 2. The kindneſſe of God toward us, in which reſpect we owe to him whatſoever is in us. 1 *Cor.* 6.20. Know yee not that yee are not your owne——which are Gods. *Rom.*12. By the mercy of God, whence alſo it is, that our obedience is nothing elſe then thankfulneſſe due to God. and it is rightly explained by Divines under that name. 3. The authority of God commanding, which hath univerſall and full dominion over us, *James* 4.22. There is one Law-giver who can ſave and deſtroy. 4. The equity and profit of the things commanded, which doe both agree with greateſt reaſon, *Rom.* 2. 15. Their conſcience together bearing witneſſe, and alſo pertaine to our perfection and bleſſednеſſe. *Deut.*32.47. It is your Life. 5. The reward and promiſes by which obedience is perſwaded. 2 *Cor.*7. 1. Seeing we have theſe promiſes, let us purge our ſelves, &c. 6. The miſery which they that doe otherwiſe doe incurre, *Deut.* 28. 16. *Heb.*12. 26. Curſed ſhalt thou be. For our God is a conſuming fire.

20. The matter of obedience is that very thing which is comman-

commanded by God, and so is summarily contained in the Decalogue: for otherwise the Law of God should not be perfect.

21. Therefore the Law of God although in respect of the faithfull it bee as it were abrogated, both in respect of the power of justifying which it had in the state of integrity, and in respect of the condemning power which it had in the state of sinne: yet it hath force and vigor, in respect of power to direct, and some power also it doth retaine of condemning, because it reproves, and condemnes sinne in the faithfull themselves, although it cannot wholy condemne the faithfull themselves, who are not under the Law, but under Grace.

22 The forme of obedience is our conformity to the Will of God, therefore revealed, that it may be fulfilled by us. *Mich.* 6.8. He hath shewed thee O man, what is good.

23. For neither is the secret Will of God, the rule of our obedience, nor all his revealed will, for *Jeroboam* sinned in taking the Kingdome of *Israel*, although the Prophet told him that God did in some sort will it. 1 *Kings* 11.31. with 2 *Chron.* 13.5,6,7. But that revealed will, which prescribeth our duty is therefore revealed, that it may be fulfilled by us.

24. But this Will of God in this very respect, is said to be good, perfect and acceptable to God. *Rom.* 12.2. Good, because it containes in it selfe all respect of that which is honest: perfect, because there is nothing to be sought further for the instruction of life: acceptable to God, because obedience performed to this will, is approved and crowned of GOD.

25. The knowledge of this will is necessary to true obedience. *Prov.* 4.13. Take hold of instruction, and let her not goe: keepe her, for shee is thy life, and *Verse* 19. The way of the wicked is darkenesse, they know not at what they stumble.

Therefore the desire of knowing this will of God is commanded to us, together with obedience it selfe. *Prov.* 5.1.2. Attend to wisdom, incline thine eare to understanding: whereof a great part also is, when it respects practise, as on the contrary

contrary, all ignorance of those things which we are bound to know and doe, is sinne. *2 Thess.* 1. 8, Rendring vengeance to those that know not God, and obey not the Gospell of our Lord Jesus Christ.

26. With knowledge of the will of God in this life, there ought to be joyned a trembling and feare to transgresse it. *Pro.* 8.12.13 & 14.16. I wisdome, have with me the feare of the Lord. The wise man feareth and departeth for evil. Chiefly indeed in respect of offence: but also in respect of the anger and punishment most of all as it separates from God. Neither ought such feare to be called servile, when it respects not punishment only.

27. The chiefe end is Gods glory; for we tend unto him by obedience, upon whom we leane by Faith: otherwise obedience should not flow from Faith. Seeing also that Faith is our life, as it doth joyne us to God in Christ, it is necessary that the actions of the same Faith, which are contained in obedience, should bee caried also to God, that is, to his Glory.

28. The lesse principall end is our own salvation and blessednesse. *Rom.* 6 22. Being made servants to God, yee have your fruit in holinesse, and the end eternall life. *Heb.* 1.2.2. For the joy that was set before him he endured the Crosse.

29. For although that obedience which performed onely for feare of punishment or expectation of reward, is rightly called mercenary: yet that any should be secondarily stirred up to doe his duty, by looking on the reward, or for feare of punishment also, this is not strange from the Sonnes of God, neither doth it in any part weaken their solid obedience.

30. But our obedience is not the principall or meritorious cause of life eternall. For we do both receive the priviledge of this life, and also the life it selfe, by grace, and the gift of God for Christs sake apprehended by Faith. *Rom.* 6. 23. The gift of God is eternall Life in Jesus Christ our Lord. But our obedience is in a certaine manner, the Ministring, helping and furthering cause toward the possession of this life, the right whereof we had before; in which respect it is called the way wherein we walke to Heaven. *Eph.* 2.10.

31. But it furthers our life, both in its own nature; because it is some degree of the life, it selfe alwayes tending to perfection: and also by vertue of the promise of God who hath promised life eternall to those that walke in his precepts. *Galatians* 6. 8. Hee that sowes to the spirit, of the spirit shall reape life eternall.

32. For although all our obedience whilst wee live here is imperfect and defiled with some mixture of sinne. *Gala.* 5.17. the flesh lusteth against the spirit; yet in Christ it is so acceptable to God, that it is crowned with the greatest reward.

33. Therefore the promises made to the obedience of the faithfull, are not legall, but evangelicall, although by some they are called mixt. *Mat.* 5.3.

34. The manner of obedience is in subjection or humility largely take, wherby the creature doth submit himself to God, to receive and execute his commands: unto which there ought alwayes to be joyned. 1. Sincerity, whereby all mixture of a strange intention and affection is removed, so that the whole man is applied to this duty. 1 *Thess.* 5.23. 1 *Cor.* 6.20. And 2. Zeale, that is, the highest degree of a pure affection. *Gal.* 4. 18. It is a good thing to love fervently, ζηλοῦσθαι in a good thing alwayes.

35. The chiefe subject of obedience as also of lively Faith is the will. *Phil.* 2.13. It is God that worketh in you both to will, and to doe.

46. But because the sincerity of the will approving doth most appeare in readinesse, alacrity or cheerfulnesse, of mind, therfore that cheerfulnes doth most of all pertaine to the very essence of obedience. 2 *Cor.* 9. 7. *Deut.* 28. 47. God loves a cheerfull giver: because thou didst not serve thy God in joy and cheerfulnesse of heart. So as often it is pleasing and acceptable to God, although the worke it selfe that is propounded, be not performed. 2 *Cor.* 8.12. For if there be first a ready mind, one is accepted according to that he hath.

37. And because the zeale of the will doth chiefly consist in love and hatred, therefore also there is necessarily required to obedience acceptable to God, a love of the good, and hatred of evill. *Ps.* 45. 8. Thou hast loved righteousnesse, and hated iniquity.

38. The

38. The effect and fruit is not onely a declaration, but also a confirmation of Faith and Hope. 2 *Tim.* 1. 19. Keeping Faith and a good conscience, which being put away, some have made Shipwrack of Faith.

39. An adjunct that accompanies it is a conscience quiet, joyfull and glorying. *Heb.* 13. 18. 2 *Cor.* 1. 12. 1 *John* 3. 19. 21. For we trust that we have a good conscience, desiring to behave our selves well in all things. 1. Our glorying is this, the testimony of our conscience, by this we shall assure our hearts.

CHAPTER II.

Of Vertue.

1. THere be two parts of obedience. Vertue, and the action of Vertue. 2. *Pet.* 1. 5. Ad to your Faith Vertue, &c. For if these things be with you and abound, they will make you that yee shall neither be barren nor unfruitfull in the knowledge of our Lord Jesus Christ.

2. This distribution is of the whole into members: for these two are in their own nature joyned together, and doe make one and the same obedience.

3. Hence both vertues and their actions are set forth by the same name, and are explained also by the same definition, because they are altogether of the same nature: even as arguments of Logicke, are of the same name and nature, whether they be considered alone and by themselves, or in Axioms, and Syllogismes.

4. Vertue is an habit whereby the will is inclined to doe well.

5. It is called an habit, not as it is distinguished from disposition, and signifieth a confirmed and perfect constitution of mind: for such a degree of vertue is scarse granted to men, while they live heere: but generally, as it containes both a perfect and also imperfect degree of Vertue, and state of the mind.

6. But it is called an habit, not onely because it is had, but also because it maketh the subject which it is in to have it selfe in a certaine manner, that is, it determines the faculty to good, which otherwise is not determined, in which sence this word is found, *Hebrewes* 5.14. Who by reason of habit, have their sences exercised to discerne good and evill.

7. It is in the will. First, because the will is the proper subject of Theology as it is the proper principle of life, and of morall and spirituall action. 2 Because the will is that faculty which is properly carried unto good that is honest, *Rom.* 7.19.21. 3. Because vertue is an habit that is προαιρετικὴ or elective, the proper, and immediate operation whereof is voluntary election. 4. Because the will doth commend the other faculties, and so Vertue doth most agree to it, that all may be directed aright. 5. Because the will is neither by it selfe, nor by reason sufficiently determined to good actions, and so it hath need of its owne and internall disposition to worke aright. 6. Because the other faculties may be compelled, and by consequence one may whether he will or no loose vertue, if it should have the proper and fixed seat, in them. 7. Because that praise is most properly due to the actions of the will, and to the operations of the other faculties, so far forth as they flow from and depend upon the will; but that it is proper to vertue to be praise-worthy, not onely the Philosophers teach, but also the Apostle, *Philippians* 4. 8. If there be any vertue, if any praise. 8. Because neither the understanding can be the subject of vertue, because intellectuall habits, although they bee most perfect, yet they doe not make a man good; nor any sensitive appetite; because true vertue is found in Angels, and the soules being separated from bodies, which are void of this appetite: yet there are often in the sensitive faculties some dispositions, which cause that the will commanding aright is more easily obeyed, and in that respect they have a certaine resemblance of Vertue.

8. Vertue is said to incline to God. First, that it may be distinguished from a vitious habit whereby men are inclined to evill. *Re.* 7.17.20.23.2. That it may be distinguished also from those perfections

perfections of the mind, which indeed doe bring light, whereby the will may direct it selfe as well doing, but not incline it to doe right.

9. Hence First, true and solid vertues doe alwayes make him good in whom they are: not that the very dispositions that doe inhere in us, are the grace making us first accepted with God, as the Schoolemen speake, for that perraines to Faith; but because they are reciprocated with a good man, and goodnesse is derived from them into our actions.

10. Hence also none can use vertue amisse, as being the principle of action; when notwithstanding men may, and are wont to abuse any habit of the mind.

11. Therefore those vertues which are wont to be called intellectuall, have not an exact respect of vertue.

12. Moreover vertue is said to incline not onely to good, but also to well doing: because the manner of action doth chiefly flow from vertue.

13. But as the rule of well-doing, so also the rule of vertue is the revealed will of God, which only hath the force of a certaine rule in those things which pertaine to the direction of life.

14. That is a *Lesbian* rule of vertue which *Aristotle* puts to be the judgement of prudent men: for there are never such wise men, to whose judgement wee may alwayes stand: neither if there were, they could not bee alwayes knowne or consulted with by those who exercise themselves in Vertue.

15 That which is said to be right reason, if absolute rectitude be looked after, it is not else-where to be sought for then where it is, that is, in the Scriptures: neither doth it differ from the will of God revealed for the direction of our life. *Psal.* 119.66. Teach me the excellency of reason and knowledge: for I believe thy precepts. But if those imperfect notions concerning that which is honest, and dishonest, be understood, which are found in the mind of man after the fall; seeing they are imperfect and very obscure, they cannot exactly informe vertue; neither indeed doe they differ any thing from the written Law of God, but in imperfection and obscurity only.

16. Therefore there can be no other discipline of vertue then Divinity, which delivers the whole Will of God revealed, for the directing of our reason will, and life.

17. They that thinke otherwise, doe bring no reasons, which may move an understanding and sound man. They say the end of Divinity is the good of grace: but the end of *Ethicks* is a morall or civill good. As if no morall or civill good were in any respect, a good of grace and spirituall. As if the proper good, blessednesse, or end of man, were manifold, or as if that should be a vertue of a man, which doth not lead a man to his end, and chiefe good. They say that Divinity is exercised about the inward affections of men; but *Ethicks* about the outward manners. As if either *Ethicks* (which they define a prudence to governe the will and appetite) did not respect the inward affection: or that Divinity did not teach as well outward, as inward obedience.

They would have it that *Ethicks* are concluded in the bounds of this life, but that Divinity extends to a future. As if a blessed life were not one; or that of one and the same life, there were one rule, as it is present, and another as it is to come. They say the subject of *Ethicks* is a man, approved, good and honest: but the subject of Divinity is a godly and religious man; when notwithstanding the Apostle doth expressly teach that Divinity instructs us to live not only piously and religiously, but also temperatly, and justly, that is, approvedly and honestly, *Tit.* 2. 12. Ad to these, that the most eager defenders of the contrary opinion, doe acknowledge and contend, that morall vertues are the image of God in man, and so a degree of Theologicall vertue; and that morall vertue compared to spirituall is as warmth to heat, and the morning light to the noone light. As therefore warmth and heat, morning, and noone light are taught in the same act: so also vertue morall and spirituall.

18. Therefore that judgement, and wish of that greatest 'master of arts, *Peter Ramus*, was no lesse pious then prudent: 'If I should wish for that which I would obtaine, I had ra-'ther that this learning of philosophy were delivered to chil-'dren out of the Gospell, by some Divine that is learned, and

'and of approved manners, then out of *Aristotle* by a Phi-
'losopher. A child will learne many impieties out of *Ari-*
'*stotle*, which it is to be feared, that he will forget too late.
'That the beginning of blessednesse, doth arise out of men;
'that the end of blessednesse is bounded in man: that all ver-
'tues are wholy contained in mans power, that they are
'obtained by mans nature, art, and industry. That though
'these workes, are great and Divine, yet that God is never
'used to them, either as an aider, or workeman: that Divine
'providence is removed from this theatre of humane life: of
'Divine Justice, that there is not a word spoken: that mans
'blessednesse is placed in this fraile Life, &c.

19. But the same habit which is called vertue, as it doth incline in his manner unto God, is also called a gift, as it is given of God, and inspired by the holy Spirit: and it is called grace, as it is freely bestowed, by the speciall favour of God upon us; also in respect of the perfection which it hath, together with the profit and sweetnesse, which is perceived from it, it is called fruit: and in respect of the hope it brings of life eternal, it is called blessednesse by some.

20. They therefore doe weary themselves in vaine, who make seven gifts of the spirit out of *Isay* 11. 2. Upon whom the spirit of *Jehova* shall rest. The Spirit of wisdome and understanding, the spirit of counsell and of might, the spirit of knowledge and of the feare of *Jehova*: and doe carefully distinguish them from vertues, and have enough to doe to demonstrate the proportion of every of them to some vertue. For neither are there only seven gifts of the spirit, although there are no more (nay but six) reckoned up there: because there only the chiefe and most kingly gifts in respect of the subject are remembred, (for it is there spoken of Christ) other gifts by a Synecdoche being understood: neither those gifts themselves whereof there is mention made there, are in very deed distinguished from vertues, but they doe by a metonymy, set forth all vertues by their causes.

21. For although those χαρίσματα Graces, whereof there is mention, 1 *Corinthians* 12. 4. are in very deed distinguished from vertues: yet Grace when it notes an inherent perfection, is in us, not either see fourth some one vertue, or all vertues were in his roote.

21. In

22. In vaine also are there twelve fruits of the spirit gathered out of *Gal.*5.22. The fruit of the spirit is Love, Joy, Peace, Long-suffering, Kindnesse, Goodnesse, Faith, Meeknesse, Temperance, together with the addition which is found in the common translation: and they are compared to vertues, as is aforesaid of gifts; for neither are they only the fruits of the spirit, which are there expressed upon the present occasion, and are explained in that place with the names of the vertues themselves: because vertues are fruits, such as are required and expected by the husband-man, and doe agree to the nature of the seed which he did sow, and also bring profit and sweetnesse, with them, when they are perceived: all which doe agree to vertues, and their actions in a certaine manner in respect of God; but the profit chiefly in respect of us: whence also it is that holinesse with all vertues is not only called a fruit of the holy Spirit, but also our fruit, *Rom.*6.22. But this profit together with the sweetnesse is shewed in that place to the *Galatians*, in as much as joy, and peace are reckoned up, as fruits of the fruits.

23. They also use the same judgement, who thinke they have found eight beatitudes in the Sermon of Christ. *Mat.* 5. For there is but one beatitude, but seeing it hath diverse signes, namely all solid vertues, together with the operations of them, the Lord doth propound certaine singular vertues, or operations of vertues, which doe most agree to his Kingdome, and are very remote from humane sence and doth partly perswade them by the promise of blessednesse, and doth partly also describe blessednesse, or blessed men, by the study and profession of them.

24. The common affections of vertue, are those foure which are wont to be called Cardinall vertues.

25. For they doe not make foure kinds of vertues, as the most have hitherto thought, who doe manifest violence both to vertue and reason, to false, whilst they will constrictedly refer all singular vertues to those heads: but they are foure conditions, which are necessarily required in that disposition which deserves the name of vertue.

26. The first of these is called Justice in that generall sense, whereby it sets forth an inclination to doe rightly, giving

every

every man his own, and it may be called the rectitude of vertue: for in that deſcription of vertue which the Apoſtle doth propound in a certaine heap of words, *Phil.*4.8. Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if any praiſe, although truth, Juſtice, purity doe ſet forth one and the ſame nature of vertue, yet Juſtice doth moſt intimately ſet forth the eſſence of it.

27. The ſecond is Prudence, whereby all the ſtrength of reaſon is uſed to find out that which is right, and to direct a right all the meanes of it: it is therefore the alone diſcerning of thoſe things which pertaine to right doing: and it containes in it ſelfe the force of underſtanding, knowledge and and wiſedome: ſo that all thoſe perfections of the mind which are wont to be called intellectuall vertues, in this reſpect alone doe pertaine to vertue, ſo far forth as by the power of them the wil is directed in doing well.

28. It is called in the Scripture Spirituall underſtanding and wiſedome, *Col* 1.9. Where underſtanding doth ſeeme to ſet forth a generall perceiving of good, and evill; and wiſdome notes out the ſame perceiving as it is applied to ſeverall things conſidered with their circumſtances, wherewith they are clothed: ſo that underſtanding conſidering doth as it were ſay, It is lawfull: wiſdome ſaith, It is expedient; according to that diſtinction which is, 1 *Corinthians* .6. 12. & 10. 23. To this is oppoſed, Fooliſhneſſe. *Epheſians* 5.17. Be not therefore unwiſe, but underſtanding what the Will of the Lord is.

And Ignorance, *Eph.* 4.18. Being ſtrangers from the Life of God, by reaſon of the ignorance that is in them. It is alſo called Judgement. 1 *Cor.* 2.15. And Diſcerning, *Phil.*1.10. To which is oppoſed vanity of mind, *Eph.*4.17. And a mind voyd of all Judgement, *Rom.*1.28.

29. This Prudence ought to be exerciſed, 1. With circumſpection, taking heed and due diligence, which are often in the Scripture commended under the name of watchfulneſſe. *Marc.*13.33. Take heed, watch and pray: unto which

is opposed that drowsie sleepinesse which is said to have seised upon the foolish Virgins. *Mat.* 25. 5. 13. Secondly, with election upon a due proportion; so as the greater duties be preferred before the lesser, and in every one a covenient measure be kept according to the intending of affections and strength. *Mat.* 6. 33. 1 *Cor.* 12. 31. & 14. 1. Seeke first the Kingdome of God and the righteousnesse of it. Affect the greater gifts: but rather that yee may prophesie.

30. The third generall affection of vertue is fortitude, which is a firme persisting in doing rightly, enduring and overcomming all those difficulties which may arise either from the continuance of the act which is required, or from other impediments whatsoever. Hence it is that vertue in the *Hebrew* is set forth by the name Christ, even when it is ascribed to Women. *Prov.* 31. 10. And a mighty strengthning is required in every vertue. *Eph.* 3. 16. It containes therefore. 1. That confidence which is commended. *Acts* 4. 29. To which feare is opposed, *Phil.* 1. 14. That they are bold to speak the word without feare. Secondly, preseverance and constancy, *Revel.* 2. 26. Whosoever shall overcome, and keep my workes unto the end. To which is opposed a fainting of mind and wearinesse of weldoing, 2 *Thess.* 3. 13. *Gal.* 6. 9. *Hebr.* 12. 3. 12. Let us not be weary. Be not weary. Least ye faint in your minds. Raise up the weake hands, and feeble knees. Thirdly, It containes sufferance or patience. *James.* 5. 7. 8. *Heb.* 10. 36. Be of a patient mind, and stablish your hearts. For ye have need of patience.

31. The fourth is Temperance, whereby all those desires which divert men from wel-doing are asswaged and restrained: and so it makes vertue undefiled. 2 *Tim.* 2. 4. None that goeth a warfare entangleth himselfe. 1 *Pet.* 1. 13. Gird up the loynes of your mind, be sober, &c. It is often called in Scripture Sobriety when that word is used in a more generall sence, as 1 *Pet.* 1. 13, & 5. 8. And purity or cleanesse of heart. 1 *Tim.* 1. 5. 1 *Peter* 2. 22. And also sincerity, as it doth exclude pollution of any mixture. This [illegible] of the word is shewed, 2 *Cor.* 1. 12. With simplicity and [illegible]y of God, not with fleshly wisdom.

32. Of these foure conditions of vertue, [illegible] first doth order

order and as it were conſtitute vertue : the ſecond doth direct and free it from error : the third doth ſtrengthen it againſt inconveniences : the fourth makes it pure, and defends it againſt all allurements which doe ſeduce it.

33. All theſe vertues doe ſeeme to be preſcribed, and explained together and almoſt by name. 2 *Pet.* 1.4.& 6. Ad to Faith Vertue : that is Juſtice or an univerſall rectitude : to vertue knowledge, that is, Prudence directing aright all your wayes : to Prudence continence, that is, that temperance whereby ye may containe your ſelves from all allurements of pleaſures, wherewith men uſe to be fleſhed, and drawen away from the right way : to continence patience, that is fortitude, whereby ye may endure any hardſhip for righteouſneſſe ſake. But that which followes there of piety and charity doth containe a diſtribution of vertue, to be propounded in his proper place.

34. Yet becauſe every of thoſe affections doe more appeare in ſome vertues then in other, therefore ſome ſpeciall vertues doe take both their name and definition from them : for becauſe an accurate rectitude doth moſt appeare in the number, meaſure, weight, and valew of thoſe things which are mutually received and given by man, therefore Juſtice, in a certaine ſpeciall manner is wont to be placed in things of ſuch ſort. And becauſe thoſe inconveniences are held moſt terrible, which are wont to happen in warre and ſuch like dangers, therefore the name of fortitude is wont to be reſtrained to ſuch things. Becauſe the pleaſures of the ſences are wont moſt to tickle, therefore temperance is for the moſt part placed in them only ; although thoſe three together with Prudence taken in a generall ſence, are tied and folded together among themſelves, as that Philoſopher did obſerve ; who did firſt almoſt propound thoſe foure heads of vertues.

35. Whereas the forme of vertue is placed by many in a certaine mediocrity between two vices in the extreame, that can be defended by no reaſon. 1. Becauſe privation is not the forme of an habit ; but mediocrity, is nothing elſe then a privation of a defect and an exceſſe. 2. Becauſe the forme of vertue is to be ſought in that conformity which it hath to his

rule: But this conformity doth neither only, nor chiefly, nor ſometime at all conſiſt in mediocrity. 3. Becauſe vertue in its formall reſpect cannot be too much intended, and ſo doth not admit exceſſe, but either in that materiall thing which it hath common with vices, or in the circumſtances of operations, as when ſome of them are exerciſed when they ought not, or are not exerciſed when they ought.

36. That meane which is found in all vertues, is no other thing then a conformity to their rule, or meaſure: for by this they have certaine meaſures and bounds in which their nature is as it were contained, ſo that they may not decline to the right hand or to the left, but by this reaſon mediocrity is no more the forme of vertues, then of all other things which are diſtinguiſhed from other things by certaine formes and differences.

37. But thoſe vertues which conſiſt in the middle betwen two vitious habits, are not therefore vertues becauſe they conſiſt in the middle, but becauſe they doe in that manner conſiſt in the middle as their rule preſcribes; in which manner, mediocrity whether of participation or negation, *Rei vel rationis*, of the thing, or of a reſpect, is to be conſidered rather as a ſubject matter, then as a perfecting forme.

38. But it is manifeſt that ſuch mediocrity hath no place in ſome vertues: for the love of God is not in that reſpect praiſed that it is not too much, but that it is moſt ardent, here the meaſure is without meaſure.

39. There is the like reaſon of all vertues in reſpect of their proper and ſpecificall nature. Hee that giveth when he ought not, is not too liberall: but he is too much in giving, ſo that in that reſpect he ceaſeth to be liberall, and in the ſame act he may be as much defective in not doing that which he ought.

40. The wiſeman indeed admoniſheth, *Eccl.* 7. 16. That we be not juſt overmuch, but this is not at all to be underſtood of Juſtice in its nature (for it followes *Verſe* 20. That there is none juſt upon Earth who doth good and ſinneth not) but as it is in opinion, whereby many doe challenge

too

too much to themſelves, and would have it attributed to Juſtice: but in true vertues we ought alwayes to endeavour to this, that we may more and more abound, as in the holy Scriptures we are often admoniſhed.

41. There be no degrees in vertue of one and the ſame kind, if it be conſidered in it ſelfe in the extent. For there is no vertue which at leaſt in diſpoſition doth not extend it ſelfe to all thoſe things which are contained in the compaſſe of its object. He is not temperate which doth moderate himſelfe in one luſt, and favours himſelfe in others; but in reſpect of the ſubject ſome vertue is more ſtrong in one then it is in another, either by reaſon of a more apt diſpoſition by nature, or becauſe of greater accuſtoming, or becauſe of a more perfect judgement of reaſon, or finally becauſe of a greater Gift of GOD.

42. That which is wont to be ſaid, that vertues are increaſed by daily uſe and exerciſe, that muſt be ſo underſtood in ſolid vertues proceeding from ſanctifying grace, that dayly exerciſe is the diſpoſing cauſe, and by vertue of the promiſe of God in ſome ſort the procuring cauſe, not principally or properly effecting ſuch an increaſe of vertue.

43. But vertues are leſſened by the oppoſite vitious acts, and in reſpect of the diſpoſition which they bring, and by reaſon of the merit that is in them.

44. By how much the acts of vertues, or contrary vices are more intent, more frequent and more continuall, ſo much the more they prevaile, either to the increaſing or diminution of vertues.

45. Hence is that diſtinction of vertues into humane and heroicall; into vertues purging, purged and exemplary: and of thoſe that are endued with vertue, into Infants, and men of ripe age. *Heb.* 5 13, 14.

46. The communion of vertues is both in the connexion and ſubordination of them among themſelves.

47. For connexion is that whereby all vertues which are ſimply neceſſary, doe cleave together among themſelves. 1. In reſpect of the beginning from whence they flow: For every good giving, and every perfect gift deſcends from the Father of lights; By the ſpirit of grace. *Iames* 1. 17. 1 *Cor.* 12.

2. In respect of the end and intention, which is to the same thing in generall; for all vertues doe so respect God, that if his authority be violated in one, it is withall virtually violated in all. *James* 2.10. 3. In respect of that helping indeavour which they performe mutually one to another. For one vertue doth dispose to the act of another, and also doth defend and confirm the same with the act.

48. Yet vertues are not so essentially and intrinsecally knit together, that every one is of the essence of the other, or doth necessarily depend upon it as upon a procreating cause.

49. Subordination of vertues is that whereby the act of one vertue is ordered to the act and object of another, either as a meanes to an end which is the command of a superior upon an inferior vertue, as Religion commands Justice temperance, and the like, when it refers their acts to the furthering the worship and glory of God; or as a cause to its effect, which belongs to every vertue in respect to every one: for so Religion it selfe is ordained to bring forth and conserve Justice.

50. Whensoever the act of one vertue is ordered to the end of another vertue, this ordination although in respect of the direction it depends upon Prudence, yet in respect of the effectuall force and authority, it depends upon a superior vertue.

CHAPTER III.

Of good Workes.

1. AN action of vertue is an operation flowing from a disposition of vertue. *Mat.*12.35. A good man out of the good treasure of his heart bringeth forth good things.

2. In the same sence it is called an action or worke that is good, right, laudable, and pleasing to God.

3. Unto such an action there is required first a good efficient

or

or beginning, that is, a will well diſpoſed, and working from true vertue; for good fruits doe not grow but out of a good Tree. *Mat.* 12. 33. Secondly, a good matter or object, that is ſomething commended by God. *Mat.* 15. 9. In vaine they worſhip me, teaching doctrines which are the Commandements of men. Thirdly, a good end, that is the glory of God, and thoſe things which tend unto his glory. 1 *Cor.* 10. 31. Doe all to the glory of God.

4. But the end and the object are oftentimes all one, both in good and evill actions, eſpecially in the intention and election of the will, where the end it ſelfe is the proper object. For thoſe acts are either converſant in the end it ſelfe, as in the matter or object, as the acts of deſiring, willing, wiſhing, loving, injoying; or in thoſe things which tend to the end as they are ſuch, ſo as the goodneſſe or deformity is properly derived from the end.

5. For although that good intention or intention of well-doing which is generall and confuſed doth not make a particular action good, if other conditions be wanting: neither doth a ſpeciall intention of good ſuffice for it, if the meanes be evill: as if any intending to beſtow any thing on the poore or upon pious uſes ſhould to that end take to himſelfe other mens goods: yet an evill intention doth alwayes make an action evill, and a good intention with other conditions doth make very much to the conſtitution of a good action.

6. But there is required to an action truly good, that at leaſt virtually it be referred to God, as to the chiefe end.

7. In the fourth place alſo, there is required a forme or a good manner, which is placed in the agreeing of the action to the revealed Will of God.

8. Moreover this will of God doth informe an action of man, as far forth as it is apprehended by reaſon. Hence the very conſcience of man is the ſubordinate rule of morall actions: ſo as every action muſt agree with a right conſcience, and an erring or doubtfull conſcience is firſt to be laid down before a man may doe againſt it; although a lighter ſcruple or ſticking of conſcience muſt not any way put off any action otherwiſe approved.

9. But

9. But that this forme or manner be good it requires all the circumstances to be good, for a singular action is alwayes clothed with its circumstances, upon which the goodnesse or evillnesse of it doth not a little depend.

10. But those circumstances being referred to the act of the will, doe passe into the nature of an object. For the will whiles it willeth some worke, willeth all that which is in it, and so all the known circumstances either expressly or implicitely; and a knowen circumstance being changed, oftentimes the act of the will is changed.

11. But the same circumstances being referred to the act of any other faculty besides the will, are only adjuncts.

12. So the end it selfe is rightly reckoned among the circumstances, although not in respect of the will, yet in respect of the faculties and other Acts.

13. By reason of these circumstances it comes to passe, that although many Acts in the generall or in their owne nature are indifferent, yet there is no singular Act that is morall, and deliberate, but it is either good or evill.

14. An Act in its kind indifferent is, when the object of it includes nothing which pertaines to the will of God, either commanding or forbidding, yet such acts being in exercise, severally considered, if they be properly humane proceeding of deliberate reason, are either directed to a due end, and have conformity to the will of God, and so are good: or they are not rightly directed, but dissent from the will of God, and in that respect are evill.

15. Besides actions good, evill, and indifferent, some doe observe that there are some acts that do *Sonare in malum*, have an evill sound, that is being absolutly considered they doe impart a certaine inordinateneſſe, but by some circumstances comming to them they are sometimes made good, as to kill a man, and the like: but even those acts ought to be referred to indifferents; for they only seeme to have some evill in themselves: as also to free a man from danger of death seemeth to have some good in it selfe, with which shew also many that are not evill are deceived: but the true goodnesse, or pravity of these actions depends upon the object, and other

other circumſtances: to ſlay the innocent or ſet at liberty the guilty is evill; to ſlay the guilty juſtly, or deliver the innocent upon juſt reaſon is good.

16. The goodneſſe of all theſe cauſes and conditions is collectively required for an action abſolutely good, but the defect of ſome one makes the action ſo far forth evill.

17. Hence our good workes, whileſt we live here, are imperfect and impure in themſelves.

18. Hence they are not accepted before GOD, but in Chriſt.

19. Hence in the workes of the regenerate there is not that reſpect of merit whereby any reward is obtained by Juſtice.

20. Yet that reward which is imputed not of debt, but of grace. *Rom.* 4. 4. is ſometime aſſigned to thoſe imperfect indeavours, *Mat.* 5. 12. Becauſe although all our bleſſedneſſe is the meere gift of God, *Rom.* 6. 23. Yet the fruits of grace abounding in us, are put upon thoſe accounts whereby we doe get the certainty of that gift. *Phil.* 4. 17. I require that fruit abounding which may be put on your accounts.

21. The action of vertue is either inward, or outward. 2 *Cor.* 8. 10, 11. To will, to doe, to performe.

22. The internall action is properly of the will it ſelfe.

23. The externall action is of another faculty diſtinct from the will; whether it be of the underſtanding, or of the ſenſitive appetite which is commonly called internall, or of the executive power which is uſually called externall.

24. The internall action of the will hath goodneſſe or evillneſſe ſo intrinſecall, that an act cannot remaine the ſame in the nature of it, but it muſt be the ſame in manners; but an outward act may remaine the ſame in nature, and yet become another in manners: namely of good may become evill, and of evill good: As if any one beginning to walke out of an honeſt purpoſe, doe perſiſt in his journey for an evill end.

25. There is one and the ſame goodneſſe or evillneſſe of an internall act, and an externall commanded by it: for it is the ſame act in kind of manners; For to will to worſhip God, and from that will towards God, are not two acts of obedience, but two degrees of one and the ſame act, ſo that

the goodneſſe of the one is perfited in the other, 2 *Cor.* 8. 11. Performe to doe that very thing: that as there was a readineſſe to will, ſo there may be a performance.

26. The outward act without the inward is not properly, good or evill: but the inward is good or evill, without the externall; becauſe the goodneſſe of an action depends firſt and chiefly upon the will, which is often accepted with God, although the outward work it ſelfe be abſent. 2 *Cor.* 8. 13. If there be firſt a ready mind, one is accepted according to that he hath.

27. But as vertue in its own nature tends to an act (for it is a diſpoſition to doe well, neither is it idle) ſo the internall act of it tends to an externall, and produceth it, and in it is lead to its end. *James* 2. 22. Thou ſeeſt that Faith was the helper of his workes, and by works Faith was brought to its end.

28. Yet the externall act joyned with the internall doth not properly and by it ſelfe increaſe the goodneſſe, or evillneſſe of it in reſpect of the intention only; but by accident it doth increaſe it, as it doth continue or increaſe the act of the will it ſelfe.

29. The goodneſſe and evillneſſe of any act, which depends upon the object and the circumſtances of the act, is in reſpect of its nature in the externall act, before it be in the internall, although in order of exiſtence it is firſt in the internall. For to will to give every one his owne is therefore good, becauſe this thing, to give every one his own is good: yet the goodneſſe doth exiſt in the act of willing before in the act of giving. So to will to ſteale is evill, becauſe to ſteale is evill. The reaſon is, becauſe the exterior act is the cauſe of the inward, in order of intention, and the inward act is the cauſe of the outward in order of execution.

30. But that goodneſſe or evillneſſe which depends upon the end, is firſt in the inward act, and after in the outward, becauſe the very intention of the end is the inward act of the will; ſo to forſake the World for righteouſneſſe ſake is good, becauſe to will righteouſneſſe is good, and to give almes for vaine glory is evill, becauſe it is evill to will vaine Glory.

31. Obedi-

31. Obedience that appeares in outward actions, without the inward is hypocriſie, and ſo is not in deed obedience, but a certaine ſhadow of it.

32. Yet inward obedience without outward, although it be incompleat, yet it is true: and if there be an effectuall will preſent, ſo that opportunity, or ability of executing is only wanting, it is no leſſe acceptable to God, then if it had an externall act joyned with it. 2 *Cor.* 8. 12.

33. Therefore we muſt not judge of actions good or evill by the event. For although it is equall, and God himſelfe willeth, that he that is judge of offences among men, doe incline to the more favourable ſide, if the event it ſelfe doe favour. *Exod.* 21. 21. and ſo forward: yet before the tribunall of God, the inward ſin is as great *cæteris paribus* other things anſwerable, when neither event nor outward act followes, as if both ſhould follow. *Mat.* 5. 28. Whoſoever lookes on a woman to luſt after her, hath committed adultery already with her in his heart.

34. Yet inward obedience is not of it ſelfe ſufficient, becauſe the whole man ought to ſubject it ſelfe to God: our bodies are to be offered to God, *Rom.* 12. 1. He is to be glorified in our bodies. 1 *Cor.* 6. 20. Neither is that true inward obedience which doth not incline to externall.

35. The workes which are called workes of ſupererogation, whereby the Papiſts doe boaſt that ſome of theirs doe performe more excellent workes then are commanded in the Law of God, by the obſervation of certaine counſells which they faigne doe not command, but counſell only a ſingular perfection, are the dotings of idle men which know neither the Law nor the Goſpell.

36. Unto the beſt workes of the faithfull there adhereth that imperfection which hath need of remiſſion: yet the workes themſelves are not ſins.

CHAPTER IIII.

Of Religion.

1. OBservance is either Religion, or Justice.

2. This distribution as touching the thing it selfe is made by God in the division of the decalogue, as it is enfolded by Christ. *Mat.*22.37. Also the sence of the same distribution is expressed in other words, *Rom.* 1. 18. Where all disobedience of man is distributed into impiety and injustice, which could not stand unlesse all obedience also were conversant in Piety and Justice: which is also more plainly opened. *Tit.*2. 12 Where of those three things propounded. Righteousnesse and Piety, doe make the parts of new Obedience, and Temperance notes the manner or meanes of performing the same, namely denying worldly lusts.

3. Unto the same also that distribution of a Christian life tends, which is more frequently used, into holinesse and righteousnesse. *Luc.*1.75. *Eph.*4.24. And the same is the meaning of that distribution which is of love towards God, and love towards our neighbour.

4. Yet we use the names of Religion and Justice, because Religion is a word most generall, containing all those duties which are owing to God, and it is most emphaticall, because it expresseth that proper and distinct way whereby they are due to God. *Acts* 26 5. *Iames* 1.26,27. And often in the Epistle to the *Hebrewes*.

5. Religion is Observance, whereby we performe those things which doe directly pertaine to the bringing of honour to God. *Romans* 1. 21. When they knew God, yet they glorified him not as God, neither were they thankefull.

6. Therefore this name is not amisse by some said to be derived *à Religando* from binding againe, because in this part of obedience we doe directly and immediatly tend unto God,

God, that we may cleave, and as it were, be tied to him.

7. It hath the first place in observance, 1. Because obedience towards God must necessarily begin, from God himselfe, and from those affections, and acts whereby we are caried towards him. 2 *Cor.* 8. 5. They gave themselves first to the Lord, and then to us by the Will of God. 2. Because Righteousnesse towards men, must be performed by force and vertue of Religion, that it may be true obedience towards God, for it would not be obedience towards God, unlesse it did bring honour to God: neither could it bring honour to God, unlesse it should proceed from a religious affection. 1 *Cor.* 10. 31. Doe all to the glory of God: whereunto that phrase also belongeth. In the Lord, in the Name of the Lord. *Col.* 3. 17. And as to the Lord, and not to men. There *Verse* 23. 3. Because Religion hath command over the acts of Justice, and is the cause of them not only virtually effecting, but also directing and ordering. *Iames* 1. 26. If any seeme to be religious among you, not refraining his tongue, but deceiving his own heart, this mans religion is vaine. 4. Because religion is in a certaine manner the end of all the acts of Justice, as far forth as they dispose to the act of religion, as a certaine greater thing.

8. Hence Justice it selfe is sometime called religion in the Scriptures. There *Verse* 27 *But* religious worship, pure, and without spot before God. and the Father is to visite the fatherlesse, &c. Not only because it is a signe which is not separated from true religion, but also beause it ought to be exercised by the command of religion, and have its beginning from it.

9. Hence the offices of religion are the first and chiefest. *Mat.* 6. 33. & 22. 37. First seeke the kingdome of God. The first and great Commandement.

10. They are the first in order, so that they ought to be taken care for in the first place, There.

11. Hitherto pertaines that phrase, which every where we meete with in the *Psalmes*, of seeking God early in the morning.

12. Also they are the chiefe indignity, and so chiefly to be cared for. *Mat.* 10. 37. He that loveth father or mother above me, is not worthy of me.

13. Hence the duties of religion ought to be performed with more intent and ſtirred up forces then the duties of Juſtice, for that rule pertaines properly to them, not to theſe, to love with all the heart, all the ſoule, and all the thought. *Mat.* 22.37.

14. Which yet muſt not be ſo underſtood, as if all the ſtrength were not alſo required in performing and fulfilling the duties of the ſecond table, but. 1. Becauſe this is principally required in the duty of Religion. 2. *Becauſe* it is not required in the other duties in reſpect of our neighbour, whom they doe immediatly reſpect; but in reſpect of God, and by vertue of religion. 3. *Becauſe* one may love his neighbour with too much intention as touching the very materiall act of loving, although this cannot be done under the reſpect of vertue and love, but we can no way love God with too much intenſion.

15. Hence, if ſome duties of piety and juſtice cannot be performed together, an equall and prudent compariſon being uſed, the duties of piety are to be preferred. *Mat.* 12,46, 47, 48. *Luke* 2.49. *Behold* my mother and my brethren, why did ye ſeeke me? knew ye not that I muſt goe about my fathers buſineſſe?

16. But an equall compariſon is, when a juſt proportion is obſerved of the greateſt to the greateſt, and of the leſſer to the leſſe.

17. But becauſe God is more worſhipped with the inward affection then with the outward worke, but men doe more need the outward worke: therefore the outward worke of religion may ſometime be omitted, that a neceſſary worke of Juſtice, and mercy may be fulfilled. *Matthew* 12. *Verſe* 1. 3,4.7.10.12. I will have mercy and not ſacrifice, &c.

18. Neither yet is religion in the meane while by this meanes violated, becauſe religion it ſelfe doth command to omit an externall worke, that a neceſſary may be performed.

19. The immediate object of religion unto which it is carried, is God: and that ſo adequate, that no duty of religion may be referred to any other object without greateſt injury to God; hitherto pertaines that title of God whereby he is ſaid to be *Zelotes*, *Zelotypus*, zealous or jealous.

20. But

20. But that reſpect, under which religion doth conſider God, is that Divine excellency, which ſhines forth in his ſufficiency & efficiency; it is not ſome one attribute, but a perfection ariſing of all his attributes. *Ex.* 34.6,7,8. *Jehova* the ſtrong God, merciſull and gracious, long-ſuffering, and full of loving kindneſſe and truth, &c. Therefore all the attributes of God have ſome power to beget religion in us, and and ſo, in the Scriptures, the ſpeciall reſpect of it is referred, ſometime to mercy. *Pſal.* 130. 4. with thee is pardoning, that thou mayeſt be reverently worſhipped: ſometime to Juſtice. *Deut.* 4.24. *Heb.* 12 29. Let us have grace, by which we may ſo ſerve God, that we may be accepted of him with reverence and feare. For our God is a conſuming fire. And ſo alſo to all the other attributes.

21. Hence religion doth immediatly flow from that Faith wherewith we believe in God, as in the ſufficient, and efficient cauſe of life.

22. So is that to be underſtood which is wont to be ſaid, that religion reſpects God as the firſt beginning and ſupreame Lord of life. And ſo that diſtinction of the Papiſts is too empty whereby they confeſſe, that thoſe acts of religion which reſpect God as the firſt beginning of life, are to be performed only to God, but they contend that other acts of religion may be communicated to the Creatures alſo, when there is no act of religion which doth not belong to God, as the firſt beginning of life.

23. The proper act of religion is to bring honor to God, and it is called worſhip. *Exod.* 12.25,26. and adoration, *John* 22.23. For it muſt containe in a certaine manner good unto God, otherwiſe it ſhould not be obedience towards him, but there can be no intrinſecal good added to God, but an outward good which is honor, that is, a teſtification of the vertue of another to further his glory or eſtimation, and this is all that which the Creature can performe unto God.

24. Therefore an agreeable or worthy eſtimation of God, and other acts wherby an eſtimation is manifeſted, doe make as it were, the next matter of religion. And every humane honeſt act, as far forth as it may be referred to the honour and glory of God, may be the matter, or materiall object of religion.

ligion. Alſo one and the ſame act which in reſpect of ſubjection to the precept is called obedience, in reſpect of the honour which it brings to God is called religion and worſhip.

25. The proper manner of honour, or religious worſhip is to ſubject the ſoule it ſelfe, and the inward affections and acts of the will to another.

26. For in reſpect of the ſoule and inward acts of it, man is not ſubject directly and *Per ſe* to any Creature, although as the ſoule is knit to the body, and the inward acts to the outward, his, as it were neceſſary, condition doth command that ſubjection which is due to the Creature as a ſuperior.

27. This honour is due to God, not only according to the agreement of the thing, in which ſence we ſay, thoſe things are due which we give of liberality; but alſo according to the right of the perſon to whom it is given, and that by ſo ſtrict a right, that in reſpect of the debt it exceeds all Juſtice, although in reſpect of equality it is much exceeded by Juſtice.

28. Therefore all worſhip which either by its nature or condition, or by Law, and common cuſtome, or by the mind and inſtitution of him that gives it doth give religious honour to another beſide the true God, it doth ſo far forth at leaſt faine to it ſelfe a new and a falſe GOD.

29. He that doth not give this religious worſhip to God is prophane, he that gives it to another beſides to the true God is an idolater, *Acts* 10. *Revel.* 19. 10. & 22. 8.

30. But becauſe greateſt care ought to be had in Divine worſhip, therefore among the Latines the word religion is ſometime metaphorically uſed to ſet forth any anxious care, even in things that were not ſacred. By which appeares that the Heathens themſelves by the light of nature did ſee, that the care of Religion is to bee prefered before all other things.

31. Alſo becauſe the feare of conſcience pertaines to the worſhip of religion, therefore alſo every ſcruple of conſcience is wont to be called religion, whence alſo we may gather, that nature it ſelfe doth dictate that the conſcience of a man doth firſt and moſt properly reſpect religion.

32. The

32. The generall ſtate of the Church, as it doth profeſſe a right manner of worſhipping God, is rightly wont to be called the Chriſtian Religion, becauſe ſuch a relation of a ſtate or profeſſion, ariſeth from vertue and the act of Religion.

33. Thoſe things which by a ſpeciall inſtitution are deſtinated to religious uſes as the inſtruments of religion, are alſo by reaſon of their ſtate or fixed relation which they have, called religious.

34. That peculiar manner of living which the Monkes have choſen to themſelves to exerciſe a certaine fained perfection, without any reaſon, and not without wrong to other Chriſtians, is wont to be called religion by the Papiſts, and ſuch Monkes religious perſons.

35. He that is not religious, is not a Chriſtian.

36. The true religion is onely one.

CHAPTER V.

Of Faith.

1. THE parts of religion are two; naturall worſhip, and voluntary or inſtituted worſhip.

2. This diſtinction is grounded on *Exod.* 20. 6. Thoſe words of the ſecond Commandement: who love me, and keep my Commandements.

3. Naturall worſhip is that which depends upon the nature of God: ſo that although we had no Law revealed, and preſcribed by God, yet if we did rightly perceive and know the Nature of God, by a meet contemplation of it, we might, the grace of God helping us, perceive al thoſe things which in this behalfe pertaines unto our duty.

4. For there is no body who underſtands the Nature of God rightly, but withall he doth alſo neceſſarily acknowledge, That GOD is to be believed and hoped in, that God is to be loved, called upon, and to be heard in all things.

5. Hence this naturall worship is simply necessary to salvation. *Psal.*79. 6. *Jerem.* 10. 52. 2 *Thess.* 1. 8. Powre out thy wrath upon those Nations that know thee not, and upon the Kingdomes that call not upon thy name. For although we obtaine eternall life neither by merit, nor by any vertue of our obedience; yet this part of obedience hath such an essentiall connexion with that Faith whereby we rest upon Christ to life eternall, that in exercise it cannot be separated from it.

6. Hence also this worship hath been, is, and shall be one and the same, or immutable. 1 *John* 2. *Verse* 7. The old Commandement which ye had from the beginning.

7. Naturall worship is commanded in the first precept, not only as it is internall, but also as it is externall.

8. For. 1. All obedience is the same inwardly and outwardly: therefore the same inward and outward worship is contained in the same precept. 2. In those precepts which pertaine to the second table, inward and outward obedience is together commanded in every one, Christ himselfe being interpreter. *Mat.* 5. Much more therefore in the precepts of the first table, and in the first and chiefe of them. 3. If that distinction were lawfull, that the first precept would command only inward worship, and the second only outward, then the first Commandement should bind the inward man, and the soule only to obedience, and the second only the outward man and the body, which is contrary to all reason.

9. Naturall worship tends unto God, either as our good, or as good in himselfe.

10. The worship which tends unto God, as unto our good, doth either respect him as he is in present ours, as Faith: or as hereafter he is to be ours, as hope.

11. Faith is a vertue whereby we cleaving to the faithfulnesse of God, doe leane upon him, that we may obtaine that which he propounds to us. He that receiveth his testimony hath sealed that God is true. *Iohn* 1. 12. As many as received him, who believe in his Name.

12. These five things concurre to make a Divine Faith. 1. A knowledge of the thing testified by God. 2. A pious affection towards God, which causeth that his testimony doth

doth most prevaile with us. 3. An assent which is given to the thing testified, because of this affection towards God who is the witnesse of it. 4. A resting upon God for the obtaining that which is propounded. 5. An election or apprehension of the thing it selfe, which is exhibited to us in the testimony.

13. The first of these is in the understanding: but it doth not make Faith, because it is common to us with unbelievers, hereticks apostates, and the devills themselves.

14. The second, fourth and fift are in the will, and doe make Faith as it is a vertue, and act of religion.

15. The third as in the understanding, but as it is moved by the will; neither is it properly the vertue of Faith, but an effect.

16. But the perfection of Faith is not but in election or apprehension, and so is to be defined by it.

17. Hence the nature of Faith is excellently opened in Scripture, when the faithfull are said to cleave to God. *Iosua* 23.8. *Acts* 11.23. 1 *Corinthians* 6.17. And to choose the way of truth, and to cleave to the testimony of God. *Psal.* 119.30. 31.

18. For by Faith we first cleave to God, and then afterward consequently we cleave to those things which are propounded to us by God: so that God himselfe is the first Object of Faith, and that which is propounded by God the secundary Object.

19. But because Faith as it joynes us to God is our life; but as it is a vertue and our duty towards God, it is an act of life, therefore in the former part we have defined it only by that respect which it hath to obtaine life and salvation; but here we have defined it by that generall respect which it hath to all that which God propounds to us to believe. Hence Faith cannot exercise all its act about the threatnings of God considered in themselves, because they doe not propound the good to be received by us; nor about the precepts of God simply considered, because they declare the good to be done, not to be received; nor about meere predications, because under that respect they propound no good to us. But it is perfect in the promises, because in them there is pro-

pounded good to be embraced: whence also it is, that our Divines are wont to place the object of Faith chiefly in the promises.

20. They who place Faith in the understanding: doe confesse that there is some necessary motion of the will to the yeilding of that assent: even as in humane Faith it is said to be a voluntary thing to give credit to one. But if Faith depend upon the will, it must needs be that the first beginning of Faith is in the will.

21. The *Objectum quod*, or materiall object of this Faith is whatsoever is revealed and propounded by God to be believed, whether it be done by spirit or by word; publickly or privatly, *Acts* 24.14. I believe all things that are written in the Law and the Prophets. *John* 3.33. He that receiveth his testimony.

22. Hence the propounding of the Church is not absolutely necessary, no not in respect of us, to make an object of Faith, for then *Abraham*, and other Prophets had not given assent to those things which were revealed to them from God, without any helpe of the Church comming between, which is both against the Scriptures and all sound reason, and yet is necessarily admitted and defended by the most learned of the Papists, that they may defend the fained authority of their false Church from such arguments.

23. This object is alwayes immediatly some axiom or sentence under the respect of truth: but that in which Faith is principally bounded, of which, and for which assent is yielded to that axiom by Faith is, *Ens incomplexum* under the respect of some good. *Rom.* 4. 21. Being fully perswaded, that he who had promised was able also to doe it. *Heb.* 11. 13. Not having received the promises, but seeing them a far off, after they had bin perswaded of them, and had embraced them.

24. For the act of the believer is not bounded in the Axiom, or sentence, but in the thing, as the most famous Schoolemen confesse. The reason is; because we doe not frame axioms, but that by them we may have knowledge of things. Therfore the principall bound unto which the act of the believer tends, is the thing it selfe, which is chiefly respected in the Axiom.

25. The

25. The *Objectum Quo*, or formall object of Faith is the *Truenes* or faithfulneſſe of God. *Heb.*11.11. Becauſe he judged him faithfull who had promiſed. For the formall, and as they ſay, the ſpecificative reaſon of Faith is truth in ſpeaking, that is, the *Truenes*, or faithfulneſſe of God revealing ſomething certainly, becauſe it is a common reſpect of Faith that it leaves upon the authority of him that witneſſeth, (in which thing Faith is diſtinguiſhed from opinion, ſcience, experience, and ſight or ſence) but the authority of God is his *Truenes* or faithfulneſſe. *Tit.*1.2. God that cannot lie had promiſed. Hence that propoſition is moſt true, whatſoever we are bound to believe (with a Divine Faith) is true. For becauſe nothing ought ſo to be believed, unleſſe God doe witneſſe the truth thereof: but God teſtifieth as he is true, but *Truenes* in a witneſſe that knoweth all things, cannot be ſeparated from the truth of the teſtimony; therefore it muſt needs be, that all that which we are bound to believe with a Divine Faith, is true. This whole demonſtration is manifeſtly confirmed and uſed by the Apoſtle *Paul.* 1 *Cor.*15.14.15. If Chriſt be not raiſed, our preaching is vaine: your Faith alſo is vaine; we are alſo found falſe witneſſes of God: becauſe we have witneſſed of God, that he raiſed up Chriſt. That is, If the teſtimony be not true, the witneſſe is falſe. Unleſſe this be admitted, that whatſoever God witneſſeth is true, that conſequence which is moſt firme, ſhould availe nothing at all. God doth witneſſe this or that, therefore it is true. Hence Divine Faith cannot be a principle or cauſe, either directly or indirectly, either by it ſelfe or by accident, of aſſenting to that which is falſe, or of a falſe aſſent.

26. Hence alſo the certainty of Faith in reſpect of the object is moſt firme, and by how much more it is confirmed in the heart of him that believeth, ſo much the more glory it giveth to God. *Rom.*4.20. But he doubted not at this promiſe of God through unbeliefe: but he was ſtrengthend in Faith, giving glory to God, and being fully perſwaded that he that had promiſed, was able alſo to doe it. But in that ſometime our Faith doth waver in us, that is not from the nature of Faith, but from our imperfection.

27. A ſufficient and certaine repreſentation of both ob-

jects, that is, both of those things which are to be believed, and of that respect under which they are to be believed, is propounded to us in the Scripture. *Rom.* 16. 26. It is made manifest, and by the Scriptures of the Prophets according to the Commandement of the everlasting God, made known to all Nations for the obedience of Faith. 2 *Tim.* 3. 15. The holy Scripture can make thee wise to salvation, by Faith which is in Christ Jesus.

28. For although in the subject, that is, in our hearts, the light and testimony of the holy Spirit stirring up Faith in us is necessary; yet in the object, which is to be received by Faith there is nothing at all required, either in respect of the things to be believed, or in respect of the cause and way of believing, which is not found in the Scripture.

29. Therefore Divine Faith cannot be reduced or resolved into the authority of the Church, or into other simple externall arguments which are wont to be called *Motives* by perswading and inducing things preparing to Faith; but it is to be resolved into the Scripture it selfe, and that authority which it hath imprinted upon it from the author God, as into the first and proper cause which causeth the thing to be believed; and into the operation of the holy Spirit, as into the proper cause of the act it selfe believing.

30. Hence, that principle from which Faith doth first begin, and into which it is last resolved, is, that the Scripture is revealed from God for our salvation, as a sufficient rule of Faith and manners. 2 *Pet.* 1. 19. 20. If you first know this, that no prophecy of the Scripture is ἰδίας ἐπιλύσεως, of a private interpretation.

31. Faith is partly Implicite, and partly Explicite.

32. Implicite Faith is that whereby the truths of Faith are believed, not distinctly in themselves, but in their common principle.

33. That common principle wherein all things to be in this manner believed are contained, is not the Church, but the Scripture. *Act.* 24. 14. Who doe believe all things which are written in the Law and in the Prophets.

34. He that believeth that the Scripture is every way true, he doth implicitely believe all things which are contained in the

the Scriptures, *Pſal.* 119.86. compared with *Verſe* 28.33. All thy precepts are truth it ſelfe; ope mine eyes, that I may ſee the wonders of thy Law. Teach me the way of thy ſtatutes, which I will keepe unto the end. *David* did believe that thoſe were wonderfull, and to be holily kept, which he did not yet ſufficiently underſtand.

35. This implicite Faith is good and neceſſary, but it is not of it ſelfe ſufficient to ſalvation; neither indeed hath it in it ſelfe, the true reaſon of Faith, if it ſubſiſt by it ſelfe: for it cannot be that the will be effectually affected, and embrace that as good, which it doth not at all diſtinctly know. *Rom.* 20. 14. How ſhall they believe him of whom they have not heard?

36. Explicite Faith is that whereby the truths of Faith are believed in particular, and not in common only.

37. Explicite Faith muſt neceſſarily be had of thoſe things which are propounded to our Faith as neceſſary meanes of ſalvation. *Heb.* 6. 1. 2 *Cor.* 4. 3. The foundation of repentance from dead works and of Faith in God. If our Goſpell be hid, it is hid to them that periſh.

38. There is required a more explicite Faith now after the comming of Chriſt, then before, 2 *Cor.* 3. 18. Of thoſe who are ſet over others in the Church then of the common people *Heb.* 9. 12. Laſtly, of thoſe who have occaſion to be more perfectly inſtructed, then of others. *Luc.* 12. 48. To whom much is given, of him much ſhall be required.

39. The outward act of Faith is confeſſion, profeſſion, or manifeſtation of it, which in its order, and in its place is neceſſary to ſalvation, *Rom.* 10. 9. 10. Namely in reſpect of the preparation and diſpoſition of minde alwayes neceſſary. 2 *Peter* 3. 15. And in reſpect of the act it ſelfe, when the glory of God and edification of our neighbours ſhall require it.

40. Perſiſting in confeſſion of the Faith with loſſe of temporall life, doth give teſtimony to the truth and doth bring moſt honour to God, and ſo by an excellency is called Martyrdome, and they who doe ſo are called witneſſes, μάρτυρες Martyres. *Revel.* 2. 13. But this is as neceſſary in its place as confeſſion of Faith, ſo that it cannot be refuſed without denying of Chriſt. *Mat.* 10. 33. 39. & 16. 25.

41. There

41. There are opposed to Faith. Infidelity, Doubting, Error, Heresie, Apostasie.

42. Infidelity is a dissenting of a man from the Faith, who never professed the true Faith. 1 *Cor.* 14. 22. 23.

43. Doubting in him who made profession, doth either diminish or take away assent.

44. Doubting that doth diminish only assent may stand with a weake Faith. 1 *Cor.* 8. 10. 11. But not that doubting which takes away assent. *Iames* 1. 6, 7, 8.

45. An error in Faith doth put some opinion contrary to Faith. 1 *Cor.* 15.

46. Heresie addeth stubbornesse to error. *Titus* 3. 10, 11.

47. Apostasie addes unto heresie universality of errors contrary to Faith, 1 *Tim.* 1. 19. 20. 2 *Tim.* 1. 15.

48. These are opposed to Faith not only as they take away that assent of the understanding which is necessary to Faith, but also as they bring and include a privation of that election and apprehension of Faith, which is in the will.

CHAPTER VI.

Of Hope.

1. HOpe is a vertue, whereby we are inclined to expect those things which God hath promised us. *Romans* 8. 25.

2. This Hope respecteth God. 1. As the object which it doth expect, for the principall object of Hope is God himselfe, and those acts whereby he is joyned to us, 1 *Peter* 1. 13. Hope in the grace which is brought to you. Hence God himselfe is called the Hope of *Israel*. *Jer.* 14. 8. And *Rom.* 15. 13. The God of Hope: not so much because he is the Author and Giver of hope, as because it is he, upon whom we hope. 2. It respects God as the Author and Giver of all the good it doth expect. *Psal.* 37, 5, 6. Roll thy way upon the Lord,

Lord, and truſt in him, for he ſhall bring it to paſſe: For as it tends unto God to attaine good, ſo alſo it reſpects him as to be obtained by his owne Grace. *Jeremiah* 17.7. Bleſſed is the man who truſts in the Lord, and whoſe hope the Lord is.

3. But the proper reaſon why we may not truſt upon the Creatures, in that manner as we truſt in God, is becauſe the formall object of Hope is not found in the Creatures. *Pſal.* 146. 3. Truſt not in Princes, nor in any ſonne of man, in whom there is no ſalvation. For although ſome power of doing us good and helping us, is placed by God in the Creatures, yet the exerciſe of this vertue doth alwayes depend upon God. *Pſal.* 107. Sending his word he healed them. And *Pſal.*127.1. Unleſſe the Lord build the houſe, in vaine they labour that build it, unleſſe the Lord keep the City, the watchmen watcheth in vaine.

4. Therefore when one ſaith, I hope this or that of ſuch a man, doth either ſignifie that he hopes for that from God by that Creature, or it ſets forth a humane hope, not Divine, or finally it is not Chriſtian.

5. But as Faith, ſo alſo Hope in God doth reſpect the grace of God, and Chriſt only as cauſes of good to be communicated, 1 *Pet.*1.13. *Col.*1.27. Hope in the grace. Chriſt the hope of glory.

6. Yet Divine Hope doth not only reſpect God and eternall bleſſedneſſe, but in God, and from God it reſpects all thoſe things which faith apprehends in the promiſes of God, although in their own nature they be temporall things. *Heb.* 11. 1. 2 *Cor.*1. 10. Although it doth chiefly reſpect eternall life: whence alſo it is, that Hope in Scripture is often by a metonymy of the adjunct, put for ſalvation it ſelfe or life eternall hoped for. *Gal.*5.5. *Rom.*8.24. *Tit.*2.13. And ſalvation alſo is ſometime put for Hope of ſalvation, by a metonymy of the ſubject. *Eph.* 6. 17. Compared with 2 *Theſſ.* 5.8. The helmet of Salvation, for the helmet of the Hope of ſalvation. Alſo uſually this object is put as proper to Hope. 1 *Theſſ.*5.8. *Tit.*3.7. The hope of eternall life. *Rom.* 5. 2. The hope of glory.

7. Thoſe conditions which are wont to be required to

the object of Hope, as that it bee good, to come, difficult, probable, are all found in the promises of GOD, who promiseth alwayes the greatest good things which cannot bee had without his helpe, but by vertue of the promise will come to passe, not only probably, but certainly.

8. The act wherewith it is conversant about its object is called expectation, because it is not of uncertaine or probable conjecture only, as humane Hope, but of most certaine expectation. *Rom.*8.25. *Phil.*1.20. If we hope for what we see not, we doe with patience expect it. According to my earnest expectation and hope, and every where in the old Testament, where the word *Mikueh* which is wont to be turned, Hope, doth properly signifie expectation.

9. This certainty is derived to Hope from Faith: for Faith is the foundation of Hope; neither is any thing hoped for, which is not before believed by Faith. *Galatians* 5.5. For, we through the spirit, wait for the Hope of righteousnesse by Faith.

10. For seeing Faith apprehends that which is promised, and Hope expects that which is promised; the whole difference between Faith and Hope, is the respect of that which is present, and that which is to come.

11. Therefore that distinction of the Papists is empty and vaine, who granting that the faithfull may be certaine of their salvation with certainty of hope, yet doe deny, that they can ever by ordinary meanes be made certaine of it with certainty of Faith, when there is one and the same certainty altogether of Faith and Hope: for which reason also it is, that Hope in Scripture, especially in the old Testament, is often put for Faith.

12. Therefore that expectation of good things to come which is in the Angells, and the spirits of just men in Heaven, doth not in that differ from our hope, because one is certaine, and the other incertaine: but in these. 1. That our hope is grounded upon Faith, which beholds God in the promises, as through a glasse, and darkly, 1 *Cor.*13.12. But their expectation is grounded upon open sight. 2. In that our hope is with labour and contention, but their expectation is without all

all difficulty. 3. In that our hope is an imperfect expectation, and their expectation is perfect.

13. Therefore although Hope together with Faith is wont to be ſaid to be aboliſhed in the life to come: yet this is not ſo to be underſtood, as if they ceaſed to be in reſpect of their eſſence, but only in reſpect of the meaſure and degree of imperfection. 1 *Cor.* 13.10. So that the imperfection only is properly to be aboliſhed: but Faith and hope it ſelfe are to be perfected in reſpect of their eſſence.

14. Hence Chriſtian confidence as it reſpects good to come, is nothing elſe then Hope confirmed. For it muſt neceſſarily be referred to ſome one of thoſe theologicall vertues which are reckoned up by the Apoſtle. 1 *Cor.* 13.13. That is, either to Faith, or to Charity, or to Hope. But it can neither be referred to Faith, becauſe Faith apprehends a thing as now preſent, which it maketh alſo to ſubſiſt. *Heb.* 11.1. Nor to Charity becauſe Charity doth not reſpect good that is ours. 1 *Cor.* 13.5. Therefore to Hope.

15. Hence the naturall fruit of Hope is Joy, and delight in God, *Heb.* 3.6. The hope whereof we rejoyce. 1 *Pet.* 1.3. 6. A lively hope, wherein yee rejoyce. Becauſe it doth reſpect the greateſt good things, not only as poſſible and probable, but alſo as certainly to come, and ſo doth make the poſſeſſion of them in a certaine manner to ſubſiſt, whileſt it doth aſſure us of that which at length ſhall in very deed ſubſiſt. *Ro.* 8 24. We are ſaved by Hope.

16. The manner of this act depends upon that reſpect of the object, whereby it is ſaid to be, to come, and promiſed. So that in its formall reaſon, it is not of thoſe things which are ſeene. *Romans* 8.24. Hope if it be ſeene, is not Hope; for why doth a man hope for that which hee ſeeth?

17. Hence the fruit and companion of Hope is patience towards God, whereby we doe conſtantly cleave to him in ſeeking and expecting bleſſedneſſe, although we doe in this preſent life conflict with divers evills, even without that conſolation we doe deſire, *Eſay* 8. 17. Waiting upon the Lord who hath hid his Face, and looking for him. *Rom.* 8. 25. But if we hope for that we doe not ſee, we doe with patience

tience expect it. 2. *Thess.* 3. 5. That patient expectation.

18. A fruit of this patience is silence, whereby we rest in the will of God, and doe represse all those carnall things whereby we are stirred up to make hast, or to resist him. *Psal.* 37. 7. Be silent to *Iehovah*, and without ceasing waite on him.

19. Hope is strengthened and increased, by all those arguments, whereby we are assured that the good hoped for pertaines to us. *Rom* 5. 4. Experience causeth Hope.

20. Among these arguments the inward signes of Divine grace have the first place. 1 *Iohn* 3. 14. 19. We know that we are translated from death to life, because we love the brethren.

21. Therefore although it is most false which the Papists say, that our hope is grounded partly upon the grace of God, and partly our own merits, it may be most truly affirmed, that hope is strengthened, increased and stirred up, by Faith, repentance, workes and a good conscience. So that true and lively hope doth exist by those as it were antecedent arguments. *Heb.* 10. 22. 23. 1 *Pet.* 3. 23.

22. The effect of hope is the confirmation of the soule as an anchor, safe, and firme. *Heb.* 6. 19. Whereby we possesse our very soules. *Luc.* 21. 19.

23. There followes alwayes from this confirmation of mind a study of holinesse. 1 *Iohn* 3. 3. Whosoever hath this hope in him, keepeth himselfe pure, even as he is pure.

24. There is opposed to hope by way of defect. 1. A feare of the evill of punishment, *Psal.* 27. 3. For as Hope is the expectation of good, so this feare is an expectation of evill.

25. But this feare, if it be moderate and tempered by Faith, although it be alwayes materially opposed to Hope, yet in man that is a sinner, it is not so formally opposed to Hope and vertue, that it is simply a vice, but rather puts on the consideration and nature of a vertue, 2 *Chron.* 34. 27. Because thy heart was tender, and thou didst cast down thy selfe before the Face of God, when thou heardest his words against this place, &c. The reason is because the opposition is not, *Secundum idem, & ad idem*, according to the same, and

unto

unto the ſame; for hope reſpects the grace of God, and feare reſpects the deſerts of our ſins.

26. Alſo deſperation is more directly oppoſed to hope, in the defect, which is a meere privation of hope joyned with a ſence of that privation, and apprehenſion of the thing hoped for, as of a thing impoſſible, or at leaſt as to come, ſuch as was in *Kaine*. *Gen.*5.13,14. And in *Iudas*. *Mat.* 27. 4. 5.

27. This deſperation is alwayes a grievous ſin: becauſe it is not a privation of that hope which men are wont to have in themſelves or other Creatures, which is wont to be a laudable introduction to Divine hope, but it is a privation of Divine hope, having its beginning alwayes from unbeliefe, as hope hath its beginning from Faith.

28. Yet deſperation in the Devills and damned, hath not the conſideration of a ſin, but of a puniſhment. For deſperation may either be taken privatively when one doth not hope that which he ought to hope, and when he ought, or negatively for a meere ceſſation of hope. In the former ſence it is alwayes a ſin, becauſe it is contrary to the Law, but in the latter ſence not ſo.

29. The reaſon of deſpairing may be divers, either becauſe the grace of God is not accounted ſufficient to communicate that good to us, or becauſe God will not communicate it. As deſperation is grounded on the former reaſon, it is alwayes a ſin, but in the latter ſence it is not a ſin, if ſo be any be certaine of that will of God.

30. But becauſe it is ſeldome or never manifeſt to any one by ordinary meanes before the end of this life, that God will not make him partaker of grace and glory: Therefore there is no deſperation of men in this life which is not a ſinne.

31. By way of exceſſe preſumption is oppoſed to hope, whereby wee doe expect ſome good raſhly. *Deut*, 29. 19. *Ier.*7.4.8.9, 10. Let there not be any man, when he hath heard, &c.

32. This raſh preſumption doth in expectation of good ſometime leane upon the Creatures. *Ierem.*17 5. 1 *Tim.*6. 17. Sometime alſo it doth leane on God in ſome ſort, but

perverſly without a promiſe, and Faith, as when any looker for pardon and ſalvation, although he remaine impenitent, or retaine a purpoſe of living in his ſins, or expect ſome other thing of God which doth not agree to his nature or revealed will.

33. But one doth not therefore ſin in this preſumption, becauſe he hopes too much upon God, namely with a true and religious hope, for this can in no wiſe be done: but becauſe he hopes too lightly and raſhly without any ground, or hopes thoſe things alſo which are not to be hoped.

34. Alſo ſhame of face, or confuſion is oppoſed to hope, in reſpect of the event. *Pſ.*25.2,3.

CHAPTER VII.

Of Charity.

1. CHarity is a vertue whereby we love God as the chiefe good. *Pſal.*106.1. And 118.1.& 136.1. Praiſe the Lord, becauſe he is good, for his mercy endures for ever. The joy of praiſing (which is an effect of Charity hath the ſame primary object with Charity its proper cauſe. Therfore the goodneſſe of God which doth ſpecially ſhine forth in the effects of kindneſſe, is the proper object of Charity (as it is of praiſing.)

2. It followes Faith and Hope in order of nature, as the effect followes its cauſes: for we therefore love God out of Charity, becauſe by Faith and hope we taſt in ſome meaſure how good God is, and his love ſhed abroad in our hearts, 1 *Iohn* 4.16.19. We have knowen and believed the love which God hath towards us, we love him becauſe he loved us firſt.

3. Therefore not love, but Faith is the firſt foundation of the ſpirituall building in man: not onely becauſe then the building begins, but alſo becauſe it ſuſtaines, and containes all the parts of it, as alſo it hath the nature of a roote, as it doth conſer power to fructifie.

4. A confuſe and remote inclination towards God goeth before Faith (a certaine ſhadow whereof is found in a certaine manner in all Creatures) *Acts* 17. 27. That they might ſeeke the Lord, if happily they might find him by ſeeking him, but it is rather an ineffectuall *Velleitas* woulding (as they call it) to love God, then a true love.

5. That diſtinction of the *Schoolemen*, betweene the naturall and ſupernaturall love of God, that is, whereby they make one love of God, as it is the beginning and end of nature, and another as it is the beginning and end of grace, is an idle figment. Neither indeed can a man ſince the fall, by the ſtrength of nature without Faith, love GOD above all, no not with that love which they call naturall.

6. The love of Charity is of Union, well-pleaſedneſſe, and good will: for thoſe are as it were the parts of Charity, and they are alwayes contained in it, if it be true, namely deſire of Union, wel-pleaſedneſſe of enjoying, and affection of good will.

7. Love of Union is that affection, whereby we would be joyned together with GOD. 2 *Corinthians* 5.8. It is our deſire to be abſent from the body, and to be preſent with the Lord.

8. There is alſo love of Union, in GOD towards us. *Eph.*2.4.13. He loved us with much love. You who were far off, are made neere. But his love is out of the aboundance of goodneſſe, becauſe he expects no profit out of us: for we are unprofitable ſervants to GOD. *Luc.* 17.10. *John* 22.2. 23. But our love towards him is out of the want of goodneſſe, becauſe we ſtand in need of God. 2 *Cor.*5.4. We groane being burdened——that mortality may bee ſwallowed up of life.

9. Therefore our love as it is love of Union with God, is in part, that love which is called love of concupiſcence or deſire: becauſe we doe properly deſire God to our ſelves, becauſe wee hope to have profit from him and our eternall bleſſedneſſe.

10. Yet the higheſt end of this love ought to be God himſelfe.

11. Love of wel-pleaſedneſſe is that affection, whereby we doe

doe approve of all that that is in God, and rest in his most excellent goodnesse. *Rev.*7.12. Blessing and glory, and wisdom, and thanksgiving, and honour and power, and strength unto our God for ever, and ever, *Amen.*

12. God also hath love of wel-pleasednesse towards us, *Heb.*13.16. But his wel-pleasednesse is in those good things which are communicated by him to us: but our wel-pleasednesse is in that goodnesse, and Divine perfection which in no sort depends upon us.

13. Love of good will, is that affection whereby we yield our selves wholy to God, and we will, and endeavour that all things be given to him which pertaine to his glory. *Revel.*4.10,11. They fell downe and cast their crownes before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power. 1 *Cor.*10.31. Doe all to the glory of God.

14. God in bearing us good will, doth make us good, by conferring that good which he willeth: but we cannot properly bestow any good upon him, but only acknowledge with the heart, publish by words, and declare in some measure by deeds that goodnesse which he hath.

15. That mutuall Charity which is between God and the faithfull, hath in it selfe some respect of friendship. *Iohn* 15.15. I have called you friends, because I have made knowen all things which I have heard from my Father.

16. In this friendship although there is not found that equality which is among men that are friends, yet that equality which is possible doth appeare in a certaine inward communion which is exercised betweene God, and the faithfull: in which respect God is said to reveale his secrets to the faithfull. *Psal.*25.14. *Iohn* 15.15. And to be as it were familiarly conversant with them. *Revel.*3.26. If any shall heare my voyce and shall open the doore, I will goe in to him, and sup with him, and hee with me. *Iohn* 14. 23. If any love me, hee will keepe my Word; And my Father will love him; and we will come to him, and dwell with him.

17. Charity doth implicitly containe in it the keeping and fulfilling of all the Commandements of God. *Rom.*13.10.

1 *Iohn*

1 *John* 2.5. & 3. 18. For he cannot truly love God who doth not ſtudy to pleaſe him in all things, and to be like him. 1 *John* 4.17. Herein is our Charity made perfect — that as he is, ſuch alſo are we.

18. The manner of our Charity towards God is that it be caried to him, as to that which is ſimply the higheſt good and end; ſo that neither God, nor the love of God is principally and laſtly to be referred to any thing elſe: becauſe ſuch love ſhould be mercenary. *John* 6.26. Ye ſeeke me, becauſe yee ate of the loaves and were filled.

19. Yet wee may love God as our reward. *Geneſis* 15. 2. And with reſpect of other good things, as of a reward. *Gen.* 17.2.

20. The degree of Charity towards God ought to be the higheſt, firſt in reſpect of the object, or as they ſay objectively, that is, willing a greater good to him then to any. 2. In regard of eſteeme, or as ſome ſpeake, appretiatively, that is, preferring him and his will before all other things, even our own life. *Mat.* 10.37. *Luc.* 14 26. So that we rather chooſe to die then to tranſgreſſe even the leaſt of his Commandements. 3. Intenſively, that is, in reſpect of the vehement indeavour, in the application of all the faculties to the loving of God. *Deut.* 6. 5. Thou ſhalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy ſtrength.

21. According to this deſcription of Charity it is rightly ſaid of ſome Divines, that God is only to be loved: that is, ſimply, by it ſelfe and according to all the parts of Charity (namely with affection of good will, deſire of Union, and wel-pleaſedneſſe of enjoying in the higheſt degree) although our neighbour alſo is to be beloved in a certaine reſpect, for another thing, in part and in a lower degree.

22. To this Charity is oppoſed that feare which hath torment by the preſence of God and feare of puniſhment to be inflicted by him, 1 *John* 4.18. Perfect love caſteth out feare: becauſe feare hath torment.

23. Hence Charity being perfected caſteth out feare. *Ibid.* Becauſe that feare is an horror ariſing from the apprehenſion of evill, by reaſon of the preſence of God: and ſo is oppoſed

to Charity, which is called unto God, as unto that which is absolutly good.

24. Secondly, there is opposed to it an enstranging from God, which is called by some hatred of abomination. *Psal.* 143. *Iohn* 3. 20. They are all gone out of the way. He hates the light, for as Charity consists in affection of union, so this enstranging is in disiunction. But that hatred of God is most contrary to the love of God, which is called hatred of enmity. *Iohn* 15. 23, 24, 25. They have hated both me and my Father. For as the love of Charity is in good will: so this enmity against God, is in that that ungodly men doe desire and wish ill to him if it might be, that he were not, or at least that he were not such an one as he is.

25. For although if God be apprehended as he is in himselfe, he cannot be the object of hatred; yet as he is apprehended as one that taketh vengeance on sinners, so far forth he is often hated of the same sinners: because in that respect he is most contrary to them, *Ioh.* 3. 20. Whosoever evill doth, hateth the light, neither commeth to the light, least his deeds be reproved. For as the love of God is in the godly the cause that they hate impiety contrary to God; so the love of iniquity in the ungodly causeth that they hate God as contrary to their iniquity.

26. But the degrees by which men ascend to this height of ungodlinesse are these. 1. Sinners love themselves inordinately. 2. They will that which pleaseth themselves, although it be contrary to the Law of God. 3. They hate the Law: because it is contrary to this desire. 4. They hate God himselfe who is the giver and author of such a Law.

27. The love of this world also is opposed to the Charity towards God. 1 *Iohn* 2. 15. Because this world agreeth not with God and his will. There *Verse* 16. If any love the world, the love of the Father is not in him. Because whatsoever is in the world is not of the Father.

28. For as the perfection of Charity is in this that the mind doth rest in God, so it must needs be against Charity that the minde doth rest in that which is contrary to God.

29. Charity is no more the forme of other vertues, then any

any vertue commanding or ordering the acts of another is the forme of it: but because those acts which in their nature doe not respect God are referred to him by Charity, and in him such acts are perfected, therefore by a metaphor it is not amisse called the forme of those acts, and of the vertues also from which they come.

30. But Charity cannot be the intrinsecall forme of Faith: because in its nature it followes Faith as an effect followes the cause; it doth not goe before as a cause doth the effect.

31. Neither is faith extrinsecally directed toward God by love; but in its proper and internal nature it respects God as its object.

32. Justification of Faith doth in no sort depend upon Charity (as the Papists will have it) but upon the proper object of Faith.

33. Where Faith is said to worke by love. *Gal.* 5.6. It is not because all efficacy of Faith dependsupon charity as upon a cause: but because Faith doth shew forth and exercise its efficacy in the stirring up of Charity.

34. The particle, by, doth not there shew a formall cause: but as it were an instrumentall: as when God is said to regenerate us by the word.

35. That Faith which is without works is said to be Dead. *James* 2.26. Not because the life of Faith doth flow from workes: but because workes are second Acts, necessarily flowing from the life of Faith.

36 Faith is said to be perfected by workes, *James* 2.22. Not with an essentiall perfection, as the effect is perfected by the cause: but by a complemental perfection, as the cause is perfected, or made actually compleate in the producing of the effect.

37. Because the object of Charity is the very goodnesse of God, as it is in it selfe, but Faith and Hope doe respect God as he is propounded to us to be apprehended: therefore that inclination of the mind toward God which belongs to Charity, doth more evidently and constantly appeare in weake believers, then the speciall acts of Faith or Hope: because the goodnesse of God is more manifest in it selfe, then the way of apprehending it, which is represented to us in this life, as it were darkly.

CHAPTER VIII.

Of hearing of the Word.

1. From these vertues of Religion towards God, Faith, Hope, and Charity, there ariseth a double act of Religion, which respects that spirituall communion which is exercised betweene God and us: Hearing of the word, and Prayer.

2. The reason or foundation of this distribution is in this, that we doe affect God with religious worship, when we yeild him due honour, whether this be by receiving that which he himselfe propounds to us, or by offering that which may be received by him according to his perfection, for in both respects we doe that which is immediatly, and directly honorable to God.

3. The first act of Religion therefore is about those things which are communicated to us from God: and the other is about those things which are yeilded to God from us.

4. Hearing the word is a religious receiving of the will of God.

5. Therefore hearing is here taken for any receiving of the words of God, whether they be communicated to us by preaching, or by reading, or any other way, because God is wont to worke in a singular manner, and by his own institution in the preaching and hearing of the Word.

6. Therefore this word ought not to be taken so strictly, that it should either chiefly, or necessarily include alwayes the outward sence of hearing: but that it may note any perceiving of the will of God, and chiefly set forth an inward receiving and subjection.

7. The receiving of the Word consists of two parts. Attention of mind, and intention of will.

8. Attention is an applying of the understanding to perceive the revealed will of God. *Act.* 16.14. The Lord opened the heart of *Lydia*, that she might attend to the things which were

were ſpoken by *Paul*. It is often called in the Scripture eſpecially in the Old Teſtament, A ſeeking of the will of God, or of God himſelfe, to ſet forth that great deſire wherewith we ſhould be carried to know Gods Will, as to the finding out of ſome thing which we can by no meanes want. *Eſay* 58. 2. Yet they ſeeke me dayly, and delight to know my wayes; as a Nation which doth righteouſneſſe and doth not forſake the judgement of their God, they inquire of me the ordinances of Juſtice, they delight in approaching to God.

9. In this attention there needeth that providence whereby we may diſcerne, what that is that God willeth. *Rom.* 12. 2. That yee may prove what is that good, pleaſing, and perfect Will of God: which when it is perceived, we muſt not deliberate further, whether it be good, or to be obſerved or no: for the will of God it ſelfe is the laſt bound of all religious inquiry. *Gal.* 1. 15. 16. When it pleaſed GOD to reveale his Sonne in mee, I did not conſult with fleſh and blood.

10. Intention is an applying of our wil to a religious obſervance of the will of God already perceived. *Pſal.* 119. 106. I have ſworn and will performe it, that I will keepe thy righteous judgements.

11. The purpoſe of the intention ought to be ſo ſtrong and firme, that without all exception we be ready to obſerve whatſoever God will command. *Ier.* 42. 5, 6. The Lord be a true and faithfull witneſſe betweene us, if we doe not even according to all things for the which the Lord thy God ſhall ſend thee to us: whether it be good, or whether it be evill, we will obey the voyce of the Lord our God.

12. In reſpect of this intention the Law of God it ſelfe is ſaid to be in the heart of a believer. *Pſal.* 40. 9. & 119. 11. *Jer.* 31. 33. *Heb.* 8. 10.

13. This hearing that it may be right, ought to be from religious obſervance, bringing ſubjection of the inward acts, and inclinations of the mind. *Romans* 6. 17. From the heart yee obeyed that forme of doctrine to which yee were delivered.

14. But that it may be truly religious, It is requiſite, firſt that it ariſe from Faith, whereby we believe that to be the

word of truth which God reveales unto us, and also are accordingly affected toward it. *Hebr.* 4. 2. The word being heard did not profit them, not being mingled with Faith in them that heard it. *Luke* 24. 32. Did not our hearts burne in us whilest he spake to us?

15. By this Faith we cleave to the word. *Psal.* 119. 31. And the word it selfe cleaves unto, and is ingrafted in us, unto salvation, *James* 1. 21. That ingrafted word.

16. Secondly the same hearing must flow from that hope, whereby we doe imbrace that which God hath promised as the word of life, also expecting life by it, *Deut.* 32. 47. *John* 5. 39. It is your life, yee looke in them to finde eternall life.

17. By this hope it comes to passe that the faithfull bring forth fruit with patience. *Luke* 8. 15.

18. In like manner it must have love joyned with it, whereby we cleave to the same word, or to God revealing himselfe to us in that word as simply good. *Psal.* 119. 97. How doe I love thy Law. 2 *Thess.* 2. 10. They received not the love of the truth, that they might be saved.

19. In respect of this love the Word of God doth dwell plentifully in the faithfull, *Colossians* 3. 16. So as they are also transformed into the forme and fashion of it, *Romans* 6. 17.

20. Such an hearing of the Word of God is the true, and proper worship of God. 1. Because it doth immediatly and directly bring spirituall honour to God, for although the act of hearing is most properly directed to our receiving of the Will of God, yet because in the manner of receiving we doe subject our consciences to God, therefore we give him that honour of power, and Divine truth in the acknowledgement whereof his religious worship is exercised. 2. Because it containeth a direct, and immediate, exercise of Faith, Hope, and Love, in which the worship of God doth most essentially consist.

21. Hence no word or sentence of men, ought to be mingled with the word of God, and propounded in the same manner with it, least by this meanes we doe in some sort worship men instead of God.

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22. Unto

22. Unto this hearing that pride is most formally opposed whereby one doth so affect his owne excellency, that he will not be subject to the Will of God. For although this pride is contrary to humility of religion, and obedience, or obedience in generall, yet it seemeth to be most properly opposite to them in this act of religion: because a proud man, as he is such, is so far from subjecting himselfe to the will of another, as to a Law, that he would have his own will in stead of a Law. *Ierem.* 13. 15. Heare and give eare: be not proud, for the Lord hath spoken. *Ier.* 5. 5. They have broken the yoke, they have burst the bonds.

23. The proper act as it were of this pride is that contempt whereby one doth set at naught either God or the Will of God and observance of it. 2 *Sam.* 12. 9. Why hast thou despised the Word of the Lord, in doing that which is evill in his Eyes.

24. Hence pride is said to be the cause of all other sins, for a double reason. 1. Because all other sinnes are referred in a certaine manner to that excellency which is seene in pride as to an end. 2. Because pride casteth away from it selfe in contempt the government of the word, by the power whereof alone sin is avoyded.

25. Hence there is in every sin found some respect of pride, but especially in those which are committed upon deliberate counsell.

26. Hence also all consultation with the world, flesh or wisdome of the flesh in those things which pertaine to religion is opposed to the hearing of the Word. *Romans* 8. 7. *Gal.* 1. 16.

27. For as by pride men doe altogether refuse to subject themselves to the will of God: So by these consultations of those things which are not after God, they doe seeke to themselves as it were other Gods, to whom they may be subject.

28. The most accursed opposition to hearing of the word of God is in consulting with the Devills. *Esay* 8. 19. *Deut.* 18. 11. 12, 13, 14, 15. Where a certaine religious Faith, and Hope due to God only is transferred either explicitly or implicitly to the enemies of God.

29. Hence

29. Hence it is that Faith is wont chiefly to be required in ſuch conſultations by thoſe who are the maſters of ſuch Arts.

30. By vertue of this Faith there is a certaine covenant entred into with the Devill, with ſome religion; if not openly and expreſſively, at leaſt ſecretly and implyedly.

31. But although one have not a direct intention to aske counſell of the Devill, yet if he doe that which either of its owne nature, or by uſe and application which it hath doth infer a compellation of the Devill to receive his helpe or counſell, he is made partaker of the ſame ſin.

32. Therefore all arts brought in by inſtinct of the Devill, for the knowing of ſecrets are in this reſpect to bee condemned.

33. All divination therefore which is neither grounded upon certaine revelation of God, nor the courſe of nature ordained by God in things created, is to be condemned.

34. All applying of things or words either to predictions, or thoſe operations to which they have no diſpoſition, either by their nature, or Gods Ordinance, is to be condemned.

35. As the helpe of the Devill is ſought by ſuch like courſes, they doe containe in themſelves a certaine invocation of him, and ſo are oppoſed to calling upon God: but as certaine revelation is expected, or a ſubmiſſion of mind uſed to the receiving and executing his commands, ſo they are oppoſed to the hearing of the word of God.

36. This communion therefore with the Devill is not only in this reſpect unlawfull, becauſe it is joyned with fraud and ſeducing, but alſo becauſe of its own nature it is contrary to true religion.

37. For we have not civill communion or fellowſhip with the Devil: religious communion we cannot have, no not as ſome of old had with the good Angels, who are miniſtring ſpirits, for our good ſent of God for that purpoſe.

38. Whatſoever therefore we doe with the Devil beſides thoſe things which pertaine to the reſiſting of him as the enemy of our ſoules, it makes to the violating of true religion, and is a certaine perverſe religion.

39. If

39. If he ſeeme ſometime to be ſubject to the command of men, by vertue of certaine inchantements, it is only a ſhew of ſubjection, that by that meanes he may more eaſily rule over men: therefore he doth not hinder, but only colour that religious ſubjection which men performe to him in that communion.

40. All thoſe doe in part communicate with ſuch ſins, who by words, figures, and ſuch like things of no ſufficient vertue, doe deſire to cure diſeaſes in others, or ſuffer ſuch things in themſelves or others for that end.

41. Sympathies, and Antipathies, and ſpecifical vertues which are found in ſome things are hereby differenced from ſuch inchantments, in that the common experience of all men, doth acknowledge theſe: there is ſome Faith required in thoſe; but in theſe none.

42. A ſtrong imagination doth peradventure concurre in many to make theſe meanes effectuall; but that alſo doth often ariſe from a certaine religious Faith; neither can it effect any thing in parents for children, or in men for Cattell, without a certaine diabolicall operation accompanying it.

43. They that are moſt given to the hearing of the word, as they doe leaſt of all care for ſuch acts, ſo they doe receive the leaſt fruit by them.

CHAPTER IX.

Of Prayer.

1. PRayer is a religious repreſenting of our will before God, that God may be as it were affected with it.

2. It is an act of religion, becauſe of its own nature it yeildeth to him that is prayed unto that ſufficiency and efficiency of knowledge, power, and goodneſſe, which is proper to God.

3. Hence it cannot be directed to any other beſide God only, without manifeſt idolatry.

4. It ariseth first from Faith. *Rom.* 10. 14. How shall they call on him in whom they have not believed? Namely from that Faith whereby we doe believe, that God is first omniscient, who knoweth all things, and so the inward affections and motions of our hearts, for in them chiefly the essence of Prayer doth consist: secondly, that he is omnipotent, who can doe what he will in fulfilling our desires; thirdly, that he is the author and giver of every good thing: Fourthly that he doth allow and accept our Prayer through Christ.

5. Hence all our Prayers are to be offered to God in the name and mediation of Christ, by the power of a justifying Faith. *John* 14.13. 14.& 16.23. Whatsoever ye shall aske of the Father in my name.

6. It ariseth also from that hope whereby we expect the fruit desired from our prayers from God. *Rom.* 8.23.26. We groane expecting the adoption: The spirit maketh request for us with groanes that cannot be expressed.

7. Lastly, it ariseth from Charity, whereby we desire both to partake of and celebrate the goodnesse of God. *Psalme* 34.4.9. Magnifie the Lord with me, and let us extoll his name together. Tast and see that the Lord is good, blessed is the man that trusts in him.

8. Hence Charity to our neighbour also is necessarily required, that Prayer be accepted of God. The fift petition of the Lords Prayer.

9. Prayer differs from hearing the word, in that hearing is conversant about the will of God, but Prayer about our will: in hearing the word we receive the Will of God, but in Prayer we offer our wil to God, that it may be received by him.

10. But it is not a simple will or desire, but a representation of the wil, or the wil exhibited and represented before God. For it is not sufficient to prayer, that we desire to have something, for so prophane men, because they doe most desire to have, should pray most; but there is required also a desire to obtaine that of God, and a wil to seeke the same of him, and then a representing or insinuating of this desire before God.

11. But this representation is done first and essentially

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in the will it ſelfe, as it being converted to God, doth as it were by an act ſtretched forth, repreſent unto him its inclination and deſire.

12. Hence the Prayers of the godly are called in the Scriptures deſires, *Pſal.* 10.17. And unſpeakeable groanes, *Rom.* 8.26.

13. In the ſecond place and by way of ſigne, this repreſentation is made in the underſtanding, as it conceiving an inward word, doth expreſſe the affections of the will before God.

14. Hence the prayers of the faithfull are alſo called words, and ſpeeches whereby they ſpeake to God, not firſt and chiefly outwardly, but inwardly. *Hoſ.* 14.2. Take unto you words, and turne unto the Lord. Say unto him, pardon, &c.

15. Prayer therefore is formally an act of the will: yet withall there is required to it both an antecedent act of the mind whereby we underſtand, what, of whom, for what, and how we muſt pray; and a conſequent act whereby we conceive and expreſſe with a certaine word of the mind, prayer it ſelfe.

16. Hence together with intention or the act of the will, there is alſo required attention in Prayer, both to God to whom we pray, and to the thing whereof we pray, and alſo to the Prayer it ſelfe; for we muſt not only pray with the Spirit, but with underſtanding alſo. 1 *Corinthians* 14. 15. I will pray with the ſpirit, but I will pray with underſtanding alſo.

17. This repreſentation muſt be ſubmiſſe and humble, for otherwiſe it would not be a religious praying directed from a ſubject Creature to the higheſt God and Creator, but either a command of a ſuperior to an inferior, or a familiar conference as it were, ſuch as is among equalls. *Gen.* 18. 27. Behold now I would ſpeake unto the Lord, although I am duſt and aſhes. *Pſalme* 95. 6. Come let us bow, and fall downe, and bend the knees before the Lord that made us.

18. The generall end of Prayer is, that we may as it were affect or move GOD; whence it is that the faithfull are

ſaid by their prayers as it were mightily to prevaile with God. *Geneſis.* 32. 28. *Hoſ.* 12. 4, 5. And as it were to ſtrike *Rom.*15. 30.

19. For although that difference is true which ſome put between thoſe prayers which are directed to men, and thoſe which are made to God: that they that pray to men doe affect thoſe to whom they pray, and in ſome meaſure diſpoſe them to that which they deſire: but thoſe who pray to God, doe not ſo much affect God as themſelves, and diſpoſe themſelves to thoſe things they deſire: yet God is pleaſed ſo to commend the force and efficacy of Prayer to us, that he declares himſelfe to be affected, and as it were moved with it. And that becauſe our prayer is the meanes, by the interceding of which, and no otherwiſe, God will Communicate many things unto us, whence alſo they who aske ſome thing of GOD are ſaid to afford helpe to effect it, 2 *Cor.*2.11.

20. For we doe not therefore pray to God that we may make knowne our deſires to him not knowing them, who underſtands alwayes a far off. *Pſal.*139.2. That is, when as yet they are not in our minds: neither that we may move him to our mind who was unwilling, with whom there is no change or ſhadow of turning. *Iames* 1.17. But that we may by our prayer obtaine that of him, which we believe he is willing to. 1 *John* 5.14. This is our confidence which we have towards God, that if we aske him any thing according to his will, he heareth us.

21. Hence the firmeneſſe and unchangeableneſſe of Gods providence doth not take away, but eſtabliſh the prayers of the faithfull, and the moſt ſure apprehenſion of it by Faith, doth not make the true believers ſlothfull, but doth more ſtir them up to pray. 1 *Chron.*17.25.26, 27. Thou O my God, haſt revealed to the eare of thy ſervant, that thou wilt build him an houſe. Therefore hath thy ſervant been bold to pray before thee, &c.

22. Hence alſo we muſt pray inſtantly and continually; inſtantly, becauſe our prayer is a neceſſary meanes for Gods glory, and our good. Continually, becauſe ſuch a diſpoſition of will is never to be caſt off, and the act of it alſo is daily

'dally to bee exercised, as occasion is offered to us.

23. The adjuncts of Prayer are confession, and a promise made to God: for these two are alwayes either expressly or implicitly used in every acceptable Prayer to God, and in every part of it.

24. For because we doe by Prayer fly unto the mercy of God, as to the fountaine of all good, either communicated, or to be communicated to us, in so doing we confesse that we are miserable in our selves and destitute of all good, because also we endeavour as it were, to affect and move God by our desires; therefore also we professe that our minds are suitably affected about the same things, and doe promise them to be so affected for time to come; neither can such like affections be absent from our prayers, without a certaine mocking of GOD.

25. Confession is an humble and penitentiall acknowledgement of our offence, guiltinesse and misery. *Psal.* 32. 5.

26. Th end and use of this confession is. First, that God may be justified and may have glory in his judgements. *Psa.* 51. 6. Secondly, that we may be disposed to obtaine the glory of God. *Psal.* 3. 25. Thirdly, that the grace that is granted, may more clearely appeare.

27. The manner is divers, according to the diversity of sinners. For sins not knowen, are to be confessed generally. *Psal.* 19. 13. But knowen sins specially, even according to the nature and grievousnesse of every one. *Ezra.* 9. 14.

28. A promise required in P rayer is a testifying of a purpose agreeable to P rayer.

29. This purpose is a determination of the will to prosecute that with an earnest endeavour, which we pray to God that it may be, *Psal.* 119. 106. 112. Compared with the following verses.

30. But wee prosecute that wee pray for, both by those meanes which of their own nature are necessary to that end, and also by other meanes, the determination whereof depends upon contingent circumstances, and upon our election.

31. A promise of the latter kind made to God distinctly, and upon deliberate counsell, is by a certaine appropriation called a VOW.

32. Hence every vow must be, First, of a thing neither impossible, nor simplie necessary, but which may be freely performed according to our pleasure by the ordinary favour of God? Secondly, of a thing neither evill nor vaine, but lawfull and good in respect of all circumstances. Thirdly, it must be referred only to God as the object to whom we vow; and to his honour as the prime end, although it may be ordered to ours, and others edification and use.

33. Prayer in respect of the manner is either ejaculatory, or a short lifting up of the desire; where the mind doth either not wholy, or not long attend Prayer. *Psal.* 129 8. *Nehem.* 2. 4. Or a continued order of Praying.

34. That ought to be more frequent, as that which cannot be hindered by ordinary businesse; but this must be at set times, as being more solemne, and not admitting the distraction of other thoughts.

35. But both of them is either mentall, or vocall.

36. Mentall is that which is performed in the will, mind, and affection, without any signe purposely adjoyned. *Nehem.* 2. 4. 1. *Sam.* 1. 13.

37. Vocall is that which draweth forth the inward desire of the mind even in words. *Hos.* 14. 2.

38. The voyce is oft times necessary in prayer to expresse, stir up, continue, and increase the inward affection of the mind: for although the affection ought to goe before the voyce, and the voyce to be conformable to the affection; yet whilest that it is religiously expressed by the voyce, it hath a certaine reflexion upon the mind it selfe, whereby it is more enkindled, and getteth greater strength. The voyce also is necessary in its measure, that the body may together with the soule be exercised in this part of religion.

39. Hence therefore neither is that speech to be used which he that prayeth understandeth not, and whereby he cannot expresse his conceivings; for such a repeating of unknowen words is not properly the speech of a man, because it is no more formed of the inward conceivings then those words which are sometime uttered by a Parrot, and so it cannot distinctly expresse the inward conceivings of the mind, in which prayer doth primarily consist.

40. Neither

40. Neither also must the speech be long, or repeating the same thing often. *Matt.6.7.* Unlesse it be out of the abundance of the heart: for then neither long prayers, nor divers repeatings are vaine or to no purpose; but most acceptable to God: as doth sufficiently appeare by approved examples of such prayers, which are mentioned in the Scriptures.

41. Neither finally ought there to be such care of words which may any way diminish due attention, either to God, or to the subject matter, or to the inward affection of the mind.

42. In vocall prayer if it be solemne, there are also those gestures required which become the majesty of God, our basenesse, and the nature of the matter it selfe.

43. Vocall prayer is either in prose, or in Meter.

44. In meter singing is joyned, and therefore there must be more care of the speech and tone, then in prose.

45. But the melody of singing is ordained for a certaine spirituall delight, whereby the mind is detained in the meditation of the thing that is sung.

46. For there is a more distinct meditation comes between the word, and the lifting up of the heart, then in other prayers: so that the next and immediate fruit of a *Psalme*, is our edification in Faith and obedience.

47. Yet because the lifting up of the heart to God is together required, *Simul & consequenter*, and going along with the thing that is sung, and it is also the end of that meditation; therefore we are said to sing in our heart to the Lord, *Col.3.16* And *Psalmes* that are sung have the consideration of Prayers.

48. But because this religious melody hath the respect of prayers: therefore it is not so fit, that the decalogue, and other such like which doe not partake the nature of prayer be turned into Meter, and be sung in stead of *Psalmes*.

49. But because singing doth immediatly respect our edification, and also doth set forth in its own nature, a certaine gladnesse of the mind, *James 5. 13.* therefore the very same gestures which are meet in other prayers, are not required in such like exercises.

50. Secondly, prayer is either solitary, or with others.

51. In

51. In that which is had with others if it be prose, one goeth before in voyce, and the rest follow in affection, and Faith, which they ought to declare, in the end, by saying, *Amen*. *Nehem.* 8. 7. 1 *Cor.* 14. 16.

52. Hence, *Alternatio precum* enterchanging of prayers by Anthemes: distribution of parts betweene the Minister and People; and repeating of words propounded by the Minister, by the subsequent voyce of the people, is not to be approved.

53. But in the melody of singing, because it tendeth to our mutuall edification, attention, and stirring up of pious affections among us one toward another, *Col.* 3. 16. Therefore all doe joyne their voyces together. 1 *Chronicles* 16. 35. *Marc.* 14. 26.

54. In those prayers which are had with others, such speech must be used which is understood of others. 1 *Co.* 14.

55. Hence that broken musick which excludes understanding, must be absent from those sacred exercises of piety at least which we have with others.

56. The kinds of prayer are two. Petition, and thanksgiving. *Phil.* 4. 6. In every thing let your requests be made knowne to God in prayers, and deprecation, with giving of thankes.

57. Petition is a prayer of that which is wanting, that we may obtaine it. *Matthew* 7. 7. Aske, and it shall be given you: Seeke, and yee shall finde; Knock, and it shall be opened to you.

58. Alwayes that which we aske is wanting, either wholy, or in part, or in our feeling, or finally in respect of the act, or in respect of the continuance of it.

59. Hence, a sence of our emptinesse and want, together with an apprehension of sufficiency, whereby our insufficiency may be supplied, is necessarily required to make a petition aright.

60. The vertue and efficacy of petition is not in deferring, or in satisfying, as the Papists would have it, but in impetration onely.

61. To impetrate is properly to have the force of a meanes to obtaine some good freely from another.

62. There-

62. Therfore all good works, or all obſervance, although as it flowes from Faith, hath ſome power to obtaine bleſſings from God, by vertue of that promiſe, whereby he appointeth a free reward to them; whence alſo Reall Prayer diſtinguiſhed from vocall and mentall, is called by ſome a good worke, although very improperly: yet petition, doth obtaine in a ſpecial manner, not only as it is a chiefe part of obedience, but alſo becauſe it hath in its proper nature this end and uſe, as it is a formall act of Faith and hope, by which we receive all good things from God.

63. But this impetration doth not properly reſpect the juſtice of God, but his mercy and kindneſſe.

64. Hence we receive every good thing we aske, not from the hand of juſtice, but grace.

65. Petition, becauſe it doth moſt formally flow from Faith and Hope, therefore it is in the ſame manner converſant about good things to be asked as thoſe vertues are converſant about their ſecundary objects, that is, thoſe things which they apprehend, are to bee communicated to us from God.

66. Hence thoſe things onely are to be asked abſolutly which are neceſſary for Gods glory and our ſalvation: but other things with a ſecret ſubjection to the moſt wiſe diſpoſing of God.

67. Hence both the manner, and particular time to communicate this or that upon us, ought not to be preſcribed to God in our prayers; yet it is lawfull to pray God to heare us ſpeedily, *Pſalme* 102.3. Heare me ſpeedily. Becauſe hee hath promiſed to doe this, *Luke* 18. 8. Hee will avenge them quickly. Yet wee may not define the fit time of this haſtening.

68. But becauſe petition flowes alſo from Charity, hence thoſe things alſo are to be defired, and asked in prayers, which doe moſt make to the celebration of the glory and goodneſſe of God.

69. Hence alſo we aske not only for our ſelves, but for all other alſo, who either are or may be partakers with us of the ſame goodneſſe of God. 1 *Tim.* 2. 1, 2, 3.

70. The Patriarchs and Prophets did not only in their bleſ-

sings pray well when they uttered their desires, but also did promise well in the name of the Lord; the *Hebrew* words are wont to containe both; Let God give, or God shall give. *Gen.*27.30.

71. Therefore although we may not peculiarly pray for the dead, because such prayer hath neither precept nor commendable example in Scriptures, nor finally any use or end: neither may we pray for all and every one living collectively that they may be saved; because we know the contrary is determined by God; yet we ought not wholly to reject any man living in particular from the communion of our prayers, neither for any enmity, nor for conjectures, or probable signes of reprobation.

72. Petition is twofold according to the respect of the object or thing which is asked: for it is either Apprecation, or Deprecation.

73. Apprecation is petitioning for good things to be communicated.

74. Deprecation is petition for evill things to be removed. Intercession which is joyned to these two, 1 *Tim.*2.1. is a peculiar manner of deprecation, namely, when that evill which we desire to be removed is placed in some injury, done by men.

75. Unto deprecation there belongs, Complaints and lamentations, as adjuncts of it.

76. Complaint is a signification of our griefe, of miseries as they are injuriously inflicted by men.

77. Unto these complaints imprecation is sometime joyned, whereby we wish some evill to those who are authors of evill. But this is ordinarily no further lawfull, then as it hath the force of deprecation, for the removing some greater evill by that evill which we wish to them, but the prophetical imprecations were also predictions.

78. Lamentation is a signification of our griefe, of those miseries as they are sent by God.

79. Sometime fasting is added to deprecation as an outward adjunct.

80. Fasting is an abstinence from the helpes and comforts of this life, whereby humility is shewed as it were in a reall confession,

confession, and we are made the more fit to make more effectuall prayers. 1 *Cor.*7.5. *Joel.*2.14,15,16. *Dan.*9.1.3.

81. Hence fasting considered by it selfe is not a good worke, and part of our obedience toward God, but as it disposeth us to make more free, ardent, and more continued Prayers.

82. Hence also the same measure and time of fasting is not equally profitable, and necessary to all and every one.

83. Finally hence that way of fasting is most religious, when the whole mind is so attent to seeke God, that thereby it is called away from the thought and care of those things, which pertaine to the life present.

84 Thanksgiving is prayer, of those things which we have received, that the honour may be given to God. *Ps.*50.15.23. I will deliver thee, that thou mayst glorifie me. He that offereth praise doth glorifie me.

85. It is Prayer no lesse then petition, because whilest we give thanks to God, we doe represent our will with a religious submission before God, that he may be as it were affected or moved, although not properly, to that end that we may receive something from God, but rather that we may refer something we have received unto him.

86. It is most properly of those things which we have received: because we must first be affected with the sense of a benefit, before wee can give thankes to GOD in respect of it.

87. Yet thankes must be given, not only for those things which we have actually and really received, but also for those things we apprehend by Faith and Hope; partly because the promise it selfe of these things is a benefit, which in some sort is already said to be bestowed; and partly because the things promised are apprehended with that certainty, that they doe affect the mind as things present.

88. Also that celebration of the praises of God belongs to thanksgiving, which is exercised about those perfections which are in God himselfe, and doe shine forth in his works; but with a certaine respect to those things we have received, namely as those perfections are arguments that doe either illustrate that good which wee have received, or confirme

the bestowing of it. *Rev.*4.8,9. Holy, holy, holy, Lord God Almighty—the living Creatures gave glory, and honour, and thanksgiving to him who sate upon the Throne.

89. Hence for the right performance of thanksgiving there is required, 1. A knowledge of the blessings of God. 2. An applying of them to our selves by Faith and Hope. 3. A due estimation of them, together with an affection beseeming.

90. The proper end of thanksgiving is to give the honour to God, for all those things which we have received. *Psal.* 50. 15. For if we so thinke of the good things we have received, that we either rest in them, or glory in our selves, or ascribe them only to second causes, then thanksgiving is corrupted.

91. Hence thanksgiving is a secundary end of every religious petition: for he that doth rightly aske any thing of God, doth not only aske therefore that he may receive, much lesse that he may spend it upon his lusts, *Iames* 4.3. But that that which is received may be againe referred to the glory of God who gave it. 2 *Cor.*1.11. You helping together by prayer for us, that for the gift bestowed upon us by the meanes of many persons, thankes may be given by many on our behalfe.

92. Hence in every petition, thanksgiving for that benefit which is asked, is expressly or implicitly promised.

93. Hence thanksgiving in it selfe is more perfect and more noble then petition: because in petition ofttimes our good is respected, but in giving of thanks Gods honour only.

94. Hence thanksgiving is more attributed to the Angells, and to the blessed Spirits in the Scriptures, then petition.

95. By this act we are said not only to praise, and celebrate God, but also to extoll, blesse, magnifie, and glorifie him, and the like: all which are so to be understood, that they set forth only a declaration, not a reall effecting of those things they make shew of.

96. If thanksgiving be more solemne, there must be sometimes a cheerfull solemnity joyned with it. *Esth.*9.19. For as a fasting when we deprecate a greater evill, doth both cause, and testifie our humiliation to be the greater; so in solemne joy for some speciall good communicated to us, outward mirth

mirth if it be moderate, and within the bounds of Temperance, doth make and teſtifie the ſame to be the greater.

97. Evills, as evills can neither be the object of petition nor thanksgiving: yet afflictions as they are ſo directed by God, that they doe worke together for our good, may have the reſpect of both.

CHAPTER X.

Of an Oath.

1. THere be two manners of petition to be uſed upon occaſion, which were brought in by reaſon of mans infirmity: an Oath, and a Lot.

2. But becauſe theſe two manners are brought in upon ſuch occaſion, therefore they muſt not be uſually frequented, but then only to be uſed where humane neceſſity requireth, and a waighty and juſt cauſe is in hand.

3. An Oath is a requeſting of Gods Teſtimony to confirme the truth of our teſtimony. *Heb.*6.13.16. Men ſweare by him who is the greater: and an Oath for confirmation is to them an end of all ſtrife.

4. An Oath became neceſſary after the fall of man, becauſe man by ſin had loſt both that credit which ought to be given to his ſimple teſtimony, and that alſo which he ought to have given to the teſtimony of others.

5. That infirmity of man in giving credit to the teſtimony of others, is ſo great that it was in a manner neceſſary for God himſelfe alſo to demeane himſelfe to confirme his teſtimonies, by the forme of an Oath. *Heb.*6.13.17. Which was more then needed in reſpect of Gods faithfulneſſe, but not in reſpect of humane infirmity.

6. Yet God ſeeing he hath not any greater or ſuperior Judge, *Heb.*6.13. He cannot properly ſweare, but this is preſcribed to him metaphorically: becauſe all that perfection of confirmation which is found in the Oathes of men, doth moſt perfectly agree to thoſe teſtimonies of God.

7. But Gods Teſtimony is worthily called upon to confirme truth: becauſe he is the higheſt truth, who can neither deceive nor be deceived, *Heb.6.18.* It cannot be that God ſhould lie.

8. Hence in an Oath the worſhip of religion is given to God, as he is both acknowledged the Author of truth; and to be conſcious of all our thoughts, as to whoſe eyes thoſe things are naked and open which are moſt ſecret to all Creatures, & the rewarder of truth and falſhood, and who provides for all things by an admirable providence, as being the living God. *Deut.6.13.* Feare the Lord thy God, and worſhip him, and ſweare by his name.

9. Hence we may not ſweare by any Creature, but by God alone, who only is omniſcient, the only law-giver, and rewarder of thoſe things which pertaine to conſcience, and finally to be only religiouſly worſhipped. *Mat.5.34.35.& 23.21.22, Iames 5.12.*

10. Yet every thing conſidered in an Oath is not properly the worſhip of God, becauſe it doth not directly tend to give honour to God: but to confirme the truth; but that requeſt which is made in an Oath is worſhip, and in that reſpect to ſweare by the true God, doth ſometime in Scripture ſet forth true worſhip. *Deut.6.13. Eſay 48.1.* And an Oath it ſelfe is wont to be called worſhip.

11. In this requeſting of the teſtimony of God, he who ſweares doth make himſelfe ſubject to Gods vengeance and curſe, if he give falſe teſtimony, that is, if wittingly he deceive. Hence in every Oath there is implicitly or expreſly an imprecation or curſing contained, *Nehem.10.30.2 Cor.1.23.* Entred into a curſe and an Oath. I call God to witneſſe againſt my ſoule.

12. Hence is that forme of ſwearing, which is very frequent in the old Teſtament. So doe God to me, and more alſo: in which words there is a generall or indefinite curſe contained, that the way of inflicting the evill may be committed to God.

13. Therefore there is ſo great religion of an Oath that it may admit no equivocation or mentall reſervation; which things may have their place in play or lighter Jeſting, but cannot

cannot be used in the worship of God without great impiety. For this is nothing else but to mocke at GODS judgement.

14. Hence also there can no release, properly so called, commuting, or dispensation, and absolution from an Oath, come from man: although some oathes which were either unlawful from the beginning, or afterward become so, may be by men pronounced to be void.

15. Because it is a testimony of a thing done, or to be done, therefore an Oath that confirmes a testimony is distinguished into an assertory, and promissory Oath.

16. An assertory Oath is of a thing past, or present. 2 *Cor.* 1. 23. A promissory Oath under which a comminatory is contained, is of a thing to come. 1 *Samuel* 20. 12, 13, 14.

17. An assertory Oath, because it is of a thing already done, doth not bind to doe any thing, but doth only confirme the truth of the thing done.

18. But this assertion doth immediatly respect the judgement of him that sweareth, being grounded on those arguments which are wont to be called infallible, so as an Oath that agrees with such a judgement, is to be accounted for true, although it should differ from the thing it selfe: because it doth not respect the thing it selfe, but by meanes of such a judgement: whence also the *Romans* did use that most considerate word I thinke, even then when being sworne they spake those things which they were sure of.

19. A promissory Oath hath in it the force of an assertory Oath, as it testifieth a present firme intention of the mind; but it doth moreover bind to doe that which is declared to be intended.

20. But it binds so far only as one can bind himselfe, that is, to that which both *De facto & de jure* in deed and in right, he may performe, and so must be alwayes of a thing lawfull and possible.

21. Such an Oath bindeth to the fulfilling of it, although the Oath was unlawfull in respect of the manner, or the thing promised bring dammage with it to him that promised. *Jos.* 9. 19. *Ps.* 15. 4.

22. But

22. But if the Oath be against the Commandements of God, it doth not bind: because an Oath ought not to be a bond of iniquity.

23. Yet an Oath made in some manner against the command of God doth sometime bind, as when the *Iewes* to whom freedome was promised, did sweare to be subject to strangers into whose power they came.

24. A promissory Oath whereby something is promised to man only for his sake, doth cease to bind, if he to whom the promise is made, doth either remit or take away that foundation whereupon it was grounded.

25. An Oath is lawfull and honest for Christians. 1. Because it is of the Law of nature, or morall Law which is not abrogated. 2. Because it pertaines to Gods honour, and Charity to our neighbour. 3. Because there are commendable examples of Oathes used even in the new Testament. 2 *Cor.*1.23. *Rev.*6.10.

26. Christ in the fifth of *Matthew* doth not condemne every Oath, but such as are rash, indirect, and made by the Creatures.

27. *Iames. Chap.*5. *Ver.* 12. Doth condemne the same abuse of an Oath, and not all swearing, where by his repeating the words of Christ he doth manifestly shew that those words of Christ sweare not at all, doe make one sentence with those that follow, neither by Heaven, &c. And so are to be understood as joyned together, not divided asunder.

28. Amen, amen is not a forme of swearing, but only of a grave asseveration. Those words, *Hebr.*6.14. Surely blessing I will blesse thee, doe not containe the forme, but the matter only of that Oath, which is, *Gen.*22.16.17. neither doth the word, amen appeare there, either in the *Greeke* or *Hebrew*, as some have rashly imagined.

32. The words of an Oath are to be interpreted in the Court of conscience, according to the meaning of him that swore, if he dealt simply and candidly: if not, then according to his meaning, whom he would deceive, or to whom he sweare. But in the outward Court the words of them that sweare, are to bee taken as they are commonly understoood.

30. A perjured man is not to ſpeake properly but ſuch an one, that either ſweares againſt his conſcience, or wittingly and willingly departs from that which he did lawfully ſweare.

31. Faith that is confirmed by a lawfull Oath, is to be kept, the ſame circumſtances remaining, even to enemies, theeves, and Pirates: for if the reſpect of the perſons doth not make the Oath unlawfull: it cannot make it of no force.

32. An Oath that is extorted by feare, doth not ceaſe to bind in that reſpect: becauſe thoſe acts which are ſaid to be extorted from a man by feare, if they proceed from counſell, they are ſimply voluntary, although not abſolutly *Spontaneous*, or of good will.

33. They that doe not uſe reaſon ſo as they cannot underſtand the nature of an Oath, are not capable of an Oath.

34. To require an Oath of him who will ſweare by falſe Gods, is not of it ſelfe a ſin. *Gen.* 31. 53.

35. An Oath of a Chriſtian man given concerning his innocency, which cannot be reprehended by any certaine arguments, ought to put an end to controverſies pertaining thereto. *Ex.* 22. 11. *Heb.* 6. 16.

36. A ſimple Oath made only in words binds as much as the moſt ſolemne Oath.

37. That ſolemnity which is uſed in ſome places in touching and kiſſing a booke, is altogether of the ſame ſort with the lifting up or ſtretching forth of the hand, that is, it ſignifies a conſent to ſweare, and to the Oath it ſelfe.

38. The putting of the hand under the thigh of him that required an Oath, *Gen.* 24. 2. was not for any myſticall ſignification of Chriſt, but for a ſigne of ſubjection.

39. Adjuring is (to ſpeake properly) that whereby one doth draw another either to ſweare, *Gen.* 24. 8. Or to that religion which is in an Oath, *Numb.* 5. 21. *Matthew* 26. 63. 1 *Theſſ.* 5. 27.

40. Therefore it doth moſt properly pertaine to thoſe who have power to require an Oath of others, although in a certaine proportion it is alſo extended to that religious obteſtation, which inferiors ſometime uſe towards their ſuperiors, and equalls among themſelves.

41. To adjure the Devills, is to exercise command over them, and so it is not lawfull for any to exercise adjuration toward them, unlesse he have received speciall power from God to that purpose.

42. Those exorcismes which were used before Baptisme, even in the time of the Fathers, were superstitious.

43. The adjurings, or exorcisings of things without life, and consecrations of them to supernaturall operations and uses, such as the Papists use in their holy Water, Temples, Bells and the like, are superstitious inchantments.

44 The adjuring of a man to accuse himselfe for any crime objected (which is used in that Oath which is called the Oath of Inquisition or *Ex officio*) hath neither ground in the Scriptures, and is against the law of nature.

45. Neither is an indefinite adjuring to answer to all such things, as shall be demanded simply to be admitted.

CHAPTER XI.

Of a Lot.

1. A Lot is a requesting of a Divine testimony to decide some controversy, by the determining of an event to be manifested in a meere contingency. *Pro.* 16.33. The Lot is cast into the lap: but the whole disposition of it is of the Lord. And 18.18. A Lot maketh contentions to cease, and decideth among the mighty.

2. We call it a request: because it hath that nature, that it expects that use to which it serves from God alone; and in that respect it hath an immediate respect to his providence.

3. We define it by contingency, that we may avoid the error of those, who place the common consideration of a Lot in that manner of the efficient cause, whereby it is said to work by fortune.

4. For there are many fortuitous causes which doe altogether differ from the consideration of a Lot: as when he finds gold, who digging sought for coles: also there are many

many Lots wherein fortune is no acting cauſe, as when the Lot depends upon the flying of birds, or ſome ſuch like effects, which is produced by a cauſe that workes of its owne power.

5. Neither can it be Logically defended, that the very caſt of a Die, or ſome ſuch like effect upon which depends the conſideration of a Lot, is alwayes beſide the intention or ſcope of the agent, which yet is neceſſarily required, to fortuitous chance.

6. But we doe not place a Lot ſimply in contingency, but in meere contingency: becauſe there are three degrees of things contingent: ſome often happening, ſome ſeldome, and ſome ſo far as we can underſtand, equally having themſelves on either part: for in other Contingents there is ſome place left to conjecture by art: but in meere contingency there is none.

7. It is not therefore a fortuitous manner of the efficient cauſe which is ſaid to rule in Lots, but either that blind fortune which was made a goddeſſe by profane men, and placed in Heaven, or the ſpeciall providence of God, working that way that is hidden to us.

8. But ſeeing that in every Lot there is ſought the determination of ſome queſtion or controverſy, and it is ſought by meere contingency, in it ſelfe and in reſpect of us, altogether undetermined; it muſt needs be, that the very determination it ſelfe (whatſoever the actuall intention of men ſhall be) be from the nature of the thing alwayes ſought from an higher power, having power to direct ſuch contingencies, by certaine counſell: and ſo in very deed the uſe of a Lot is an appealing alwayes either to the true God, or to ſome faigned power, which is wont to be ſet forth by many by the name of fortune.

9. When therefore our Divines doe teach that there is a certaine extraordinary providence of God ſet over all Lots, they are not ſo to be taken, as if either thoſe that uſed Lots did alwayes directly, and diſtinctly reſpect ſuch a providence, or as if God did alwayes exerciſe ſuch a providence: but that the Lot it ſelfe, of its own nature hath a certaine reſpect to the ſingular, and extraordinary providence of God

in directing of an event meerly contingent, and in this ſence their ſentence is moſt true.

10. For ſeeing that in a Lot ſome judgement is expected by the common conſent of all, and there is no power of giving judgement in contingent events, neither is there any other fortune judging then the certaine providence of God, it muſt needs be that this judgement be in a ſingular manner expected, from Gods providence.

11. Neither can meere contingency it ſelfe have the reſpect of a principall cauſe in deciding any queſtion: neither can man to whom the event it ſelfe is meerly contingent, direct it to attaine ſuch an end. It muſt needs be therefore that ſuch direction be expected of ſome ſuperior director.

12. Ad hereunto, that ſuch is the order of proceeding in mans inquiry, that when men deſire ſome queſtion to be determined, and they have not certaine meanes in their power for this determination, they ſeek it from ſome ſuperior power: unto which manner of proceeding the conſideration of a Lot doth altogether agree.

13. Neither can it ſtand, that he that worketh by counſell, intending a certaine end and ſcope, by certaine reaſon, can ſubject his action, either to fortune or meere contingency as it is ſuch: for ſo counſell ſhould be without knowledge, and indifferency undetermined ſhould bee a meanes of a cauſe determined.

14. Such an expectation and reſpect to the ſingular providence of God is manifeſtly taught. *Prov.* 16. *Verſ.* 33. Whileſt the action of every man about a Lot, is affirmed to be bounded in meere contingency. The Lot is caſt into the lap, and in accurate diſcerning the whole judgement is referred to GOD. But all the diſpoſition of it is from the Lord.

15. For although all things are otherwiſe referred unto Gods providence in the Scriptures: yet nothing is wont to be referred unto it with ſuch diſcerning, unleſſe it have a certaine ſingular reſpect unto it.

16. Neither doth it any thing hinder, that the *Hebrew* word *Miſchphath* is ſometime wont to ſignifie another thing beſide Judgement: becauſe it muſt alwayes be taken according

to

to the ſubject matter, and there is a certaine judgement given to Lots by all who deſcribe the nature of them.

17. Hence therefore a Lot ought neither to be uſed raſhly, nor in ſporting or lighter matters, nor in thoſe controverſies which are either vainer, or can be decided fitly by other ordinary meanes.

18. Neither therefore it is to be uſed ordinarily or without ſpeciall revelation, to divining, nor to conſult of a right, nor ordinarily of a deed that is paſt, but of a diviſion to be made, or of an election lawfull on both ſides, which cannot otherwiſe be ſo fitly determined, that they whom it concernes would be pleaſed.

19. The opinion of them who defend playing Lots is ſufficiently refuted by this one reaſon, that (by the conſent of all) a Lot hath a naturall fitneſſe to aske counſell of Gods providence in a ſpeciall manner. For it cannot be that one and the ſame action of its own nature ſhould be ſpecially apt to ſo ſacred an uſe, and yet withall ſhould be applied to jeſts, and playes.

20. That reaſon whereby it is contended, that the uſe of a Lot is lawfull in light and playing matters, becauſe it is lawfully uſed in thoſe civill controverſies which are of leſſer moment, hath no conſequence: for although thoſe civill controverſies in which a Lot hath place, of themſelves are not great, yet are made very great by the conſequences joyned with them or adhering to them: which cannot be affirmed of thoſe ſporting contentions.

21. The tithes of the living Creatures. *Lev.* 27.32. The orders of prieſtly and Leviticall adminiſtrations, 1 *Chron.* 26. 13 14 &c. *Luc* 1.9. Might bring with them great inconveniences, unleſſe they had been determined by ſome Divine ſentence: and in that reſpect they were appointed by Lot by Gods inſtitution.

22. It doth not appeare from the nature of Lots, that they doe moſt agree to the lighteſt things: for although we may not expect Gods ſpeciall determination unleſſe we have before done ſo much as in us is to decide the queſtion propounded by ordinary meanes, yet by that our indeavour waightineſſe is either not removed from the controverſie it ſelfe, or not to be committed to a Lot.

23. The very nature of a Lot is holy, as of an Oath: therefore there is no need that it should receive speciall sanctification from any speciall institution. For although that contingency which is in it were the matter of a Lot, is not of its owne nature holy, as neither Bread nor Wine ought to be so esteemed; yet in application to its use, it putteth on a certaine sanctity, as the words of an Oath, and the elements in the Sacraments.

24. It is indeed free for Christians to use the Creatures to those ends to which they are naturally apt, or made apt. But meere contingency hath no aptitude of it selfe to determine any question, neither doth it take any aptitude by the consent of them who use it to that end. For in those Lots which are called extraordinary, and are acknowledged to depend upon God, and not upon men; the same consent is had in the same manner, and yet it addes nothing to a Lot.

25. None can shew that a Lot is indifferent, unlesse he shall first demonstrate that there is in it no speciall appealing to Gods providence.

26. Although also the matter of sporting things, is not tied to this or that kind of indifferent actions, yet it hath those bounds set to it selfe, that it can have no place in those things which doe singularly pertaine to communion with God.

27. It is altogether vaine which is objected, that a Lot often repeated wil have a divers event: for neither is this likely, if a Lot can be righ tly iterated, neither doth every appealing to Gods providence necessarily bring with it his speciall operation: and yet God even out of order is read to have sometimes answered diversly to those, by whom he was unseasonably tempted. *Numb.* 22. 12. 20. Goe not with them: Arise, goe with them.

28. But much vainer it is to object in stead of an argument, that God cannot be drawen by us at our pleasure to exercise an extraordinary providence. For notwithstanding this, we may appeale to his extraordinary providence, when it pleaseth us.

29. Therefore playing at Dice is repugnant to religion,

not

not only by the circumstances and by accident, but of its inward nature and in it selfe.

30. But under the name of the Dyce are those playes also comprehended, which are grounded on mere contingency, although they be afterward governed by wit, industry or some art, as in Table, and Cards.

31. But those humane exercises which are grounded upon art, but are in part subject to casualty in the progresse, doe greatly differ from Dice.

32. Whereas men are wont, by playing at Dice to be inflamed up to swearings, cursings, and blasphemies, more then in other exercises, this commeth partly from the nature of the play it selfe: because the Lot being often reiterated and often failing expectation, they thinke that that power which they imagine doth governe the Lot, is against them.

33. By the same reason also it comes to passe, that they that use those playes, can scarse put an end or measure to them: because they who are inferior in the contention, have no reason to despaire of their Lot, and so do persist in a pertinacious expectation of their wished successe.

34. Hence also those losses and inconveniences, by which other playes are wont to be made extrinsecally vitious, in dice doe depend partly upon the very nature of the play.

CHAPTER XII.

Of tempting of God.

1. TEmpting of God is in a singular manner opposed to hearing the word and Prayer. *Psal.* 95. 7, 8, 9. To day if yee will heare his voyce, harden not your heart, as in the provocation, as in the day of Tentation in the Wildernesse: where your fathers tempted me, proved me, and saw my workes. For seeing that in hearing the word and godly Prayer, we have communion with God, according

to

to his will, if we seeke such like communion beyond his will, then we are properly said to tempt him.

2. To tempt God is to make triall of some Divine perfection in an unlawfull manner. *Psal.* 95. 9.

3. This triall is sometime of the power of God, *Psal.* 78. 18. 19. They tempted God in their heart — and speaking against God they said, Can God prepare a Table in the Wildernesse? namely, when it is circumscribed by men, and bounds are set to it at their pleasure: as if he shall doe this or that, which they would have him, then let him be accounted omnipotent, otherwise not. *Psal.* 78. 41. Who tempted God, and limited the holy one of *Israel*.

4. Sometime triall is made of the Knowledge of God; as when men privily doe something doubting whether God know it or no: *Psal.* 94. 7. saying, the Lord seeth not, neither doth the God of *Jacob* regard.

5. Sometime it is of the presence of GOD. *Exodus* 17. 7. They tempted God saying, Is the Lord among us or no?

6. Sometime it is of the providence of God, when men leaving ordinary meanes appointed by God, doe yet expect that God should provide for them, at their desire, although he promised no such thing. *Mat.* 4. 7.

7. Sometime it is of the anger, justice and vengeance of God. 1 *Cor.* 10. 22. Doe we provoke the Lord to anger? which kind of tempting is in all murmuring, and strife against God or those sent by God. 1 *Cor.* 10. 9. 10. Neither let us tempt Christ. Neither murmur yee; whence *Massah* and *Meribah* were the names of the same place. *Exodus* 17. 7.

8. But tempting of God is sometime with an expresse intention to try God, as in unlawfull casting of Lots, and whensoever we presume that of God which he hath not promised.

9. Sometime it is with a secret and implied consent, namely when that is done which of it selfe and in its own nature tends to this, that God may be tried, although he that doth it thinke no such thing.

10. And this is done two wayes. First, when one willeth and expecteth any thing to be done, and in the meane while

refuseth

refuſeth the meanes that are neceſſary for it: as they doe in naturall things who would have health or continuance of life, and reject medicines, or food: as they alſo in ſupernaturall things which would have grace and life, but neglect the Word of God, and Sacraments, with the like meanes of grace and ſalvation. Secondly, when one expoſeth himſelfe to danger without urgent neceſſity, from which he can in no wiſe or ſcarſly be delivered, except by a miracle from God: as they doe in naturall things often who ſeeke vaine glory in contemning death, and thoſe in ſpirituall things who ſeeme as it were to love the occaſions, and entiſements to ſinne.

11. This ſinne doth oft times flow from doubting or unbeliefe: becauſe he who ſeekes ſuch triall of God, doth not ſufficiently truſt the revealed word of God: but will undertake a new way to know the will of God; and ſo it is oppoſed to hearing the word, ſo far forth as it is to be received of us by Faith.

12. Sometime it flowes from deſpaire, when men not expecting the promiſes of God, by a diſorderly haſtening, will preſcribe God, when and how he may ſatisfy their expectation: and ſo it is oppoſed to the hearing of the word, as it cheriſheth divine hope in us.

13. Sometime alſo it flowes from a baſe eſteeme and contempt of God: as when one playing and jeſting will try whether God will manifeſt himſelfe according to his deſire: and ſo it is oppoſed to hearing of the word, as it hath in it a love, and fit eſteeme of God.

14. It flowes alſo from a certaine arrogancy and pride, whereby we refuſing to ſubject our wills to the Will of God, doe ſeeke to make his will ſubject to our luſt.

15. But it comes moſt often from preſumption, whereby one is confident that God will doe this, or that, which he no where promiſed, or at leaſt did not promiſe that he would doe in that manner and with thoſe meanes that they expect; whence alſo it is that every tempting of God is by ſome referred to preſumption: and in reſpect of arrogancy it is oppoſed to prayer, wherein we doe humbly repreſent our will to God, that it may be performed by him as he pleaſeth.

16. But it is alwayes opposed to some act of religion, whereby wee depend upon the will of God: because when wee tempt God, we doe it that God may as it were depend upon our will.

17. To desire some speciall signe of God, with some speciall reason, inspiration, or instinct, is to tempt God. *Mat.* 16. 1. The *Pharisees* and *Sadducees* tempting him, required him to shew them a signe from Heaven.

18. Yet to refuse a signe offered by God is to tempt or weary him. *Isa.* 7. 11, 12, 13. Aske a signe. I will not aske, neither will I tempt God. Yee weary my God. Humbly to seeke a signe of God about some particular necessary thing which otherwise is not sufficiently manifested, a believer may sometime doe without sin. *Gen.* 15. 8. How shall I know that I shall inherit the Land?

19. Proving or purging of a suspected offence by triall of hot Iron, scalding water and the like, are temptings of God: for there is a certaine miraculous shewing of the power of God expected or required in them to prove an hidden truth, without just cause: because there are other meanes appointed to find out mens faults, which also if they faile, such things may be unknowne without any fault.

20. Of the same kind are single Duells, or monomachies, which of old were permitted by publick authority, and are yet too much frequented: for in them the righteousnesse of the cause is committed to be decided by the singular providence of God from that successe which he is thought to give according to his Justice, without any certaine and just reason.

21. Beside these temptings which doe properly pertaine to triall, there is also a tempting as it were of inducement, towards God, when there is required or expected helpe from him to commit some haineous wickednesse.

22. Yet those inducements may fitly enough be referred to temptation of triall: because the Will of God is tried in them. They differ from others in this only, that that object about which the Will of God is tried, is an action in it selfe unlawfull, in which respect, the Iron of God is specially hurt and violated: because together with the temptation

there

there is joyned a certaine most foule mocking of God.

23. Tempting or proving of God is sometime taken in good part, and is commanded, *Mal.* 3. 10. Try me now in this, saith the Lord of Hosts.

24. But this tempting is an act of Faith leading us to obey and practise those things which God hath commanded; with expectation of that fruit and blessing which God hath promised.

25. This lawfull tempting of God doth put back all the tentations of the Devill.

26. That unlawful tempting of God doth lay us open to the tentations of the Devill, neither are wee ever overcome by any tentation of the Devill, unlesse wee doe in a sort tempt God.

CHAPTER XIII.

Of instituted worship.

1. INstituted worship is the meanes ordained by the Will of God, to exercise and further naturall worship.

2. All such like meanes ordained of God are declared in the second Commandement, by forbidding all contrary meanes of worship devised by men, under the title of Graven and Image: which seeing they were of old the chiefe intentions of men corrupting the worship of God, they are most fitly (by a Synechdoche frequent in the Decalogue) put instead of all devises of mans wit pertaining to worship.

3. This worship doth not depend *In specie*, and immediatly upon the nature of God, or upon that honour which by vertue of our Creation we owe to God, but upon the most free institution of God.

4. Hence this worship was divers according to the divers constitution of the Church; one before Christ exhibited, and another after.

5. It is a meanes having relation to the naturall worship, otherwise it were not worship, because one cannot give that

honour to God which is due to him, as touching the essence of the act any other way then by Faith, hope, and Love, whereby we doe receive from God with due subjection, those things he propounds to us to be received, and with the same subjection we offer to him those things which may be offered by us to his honour. But because the acts themselves are in a speciall manner exercised in those things, which God hath instituted for his honour, therefore there is in them a certaine secundary worship, and a certaine partaking of the former.

6. But it hath in respect to that naturall worship the affection of an effect, which existeth by vertue of the former: and of a meanes and instrument, whereby Faith, Hope, and Love, (in which that worship is contained) doe exercise their acts; and of an adjuvant cause whereby they are furthered, and also of an adjunct to which they are subjected.

7. But it is most properly called worship, as it is a meanes and helping cause of that primary worship.

8. But because, the command of God being put, it depends and flowes from the primary worship of God, therefore it is oft perswaded, and urged by those arguments which are taken from the inward and essentiall manner of worshipping God, as in the second precept. They that love me, and keep my Commandements. *Deut.* 10. 12, 13. What doth the Lord thy God require of thee, but that thou feare the Lord thy God, walke in all his wayes, and that thou love him, and worship the Lord thy God with all thy heart, and all thy soule: observing the precepts of the Lord, and his Statutes.

9. That rule therefore of interpreting the Scriptures which is wont to be delivered by some is not universally true; that all those duties morall and immutable, which have morall and immutable reasons joyned to them; except it be thus understood, that those duties doe follow upon those reasons, no speciall command comming betweene. *Lev.* 11. 44. I am the Lord your God, that sanctifie you, that ye may be holy, as I am holy: defile not therefore your selves with any creeping thing.

10. No

10. No worship of this kind is lawfull, unlesse it hath God for the Author, and ordainer of it. *Deut.* 4.2.& 12.32 Keep you all things which I shall command you, Ad not to the word which I command you, neither take from it, every thing which I command you observe to doe: ad not to it, nor take from it, every thing which I command you observe to doe; ad not to it, nor take from it 1 *Chron.* 16. 13. Our Lord broke in upon us, because we did not seeke him aright.

11. That is declared in those words of the Commandement. Thou shalt not make to thy selfe: that is of thine own braine or judgement, for although that particle *to thy selfe*, doth sometimes either abound, or hath another force: yet here the most accurate brevity of these Commandements doth exclude redundancy, and it is manifest that the vanity of mens cogitations is excluded by other places of Scripture pertaining to the same thing. As *Amos* 5. 26. Which yee made to your selves. *Numb.* 15. 39. That yee follow not after your own heart and your own eyes, which when yee follow; yee goe a whoring.

12. The same is also declared by that universality of the prohibition, which is explained in the Commandement by a distribution of the things which are in Heaven above, or in the Earth beneath, or in the Waters under the Earth.

13. For none beside God himselfe can either understand what will be acceptable to him: or can ad that vertue to any worship whereby, it may be made effectuall and profitable for us; neither can there be any thing honorable to God, which comes not from him as the author of it, neither finally doe we read that such a power was at any time given to any man by God, to ordaine any worship at his own pleasure. *Matthew* 15. 9. In vaine doe they worship me, teaching for doctrines the precepts of men.

14. Hence implicitly and by interpretation of God himselfe, we make him our God, and give the honour due to God to him, whose authority or ordinances we subject our selves unto in religious worship.

15. In this respect also men are sometime said to worship the Devill, when they observe those worships which the Devill brought in. 1 *Cor.* 10.20. *Lev.* 17.7. *Deut.* 32.17.

16. But we must observe that worship which God hath appointed with the same religion, as we receive his word or will, or call upon his name. *Deut.*6.17,18.& 12.25.28. & 13. 18 & 28.14.

17. The meanes which God hath ordained in this kind, some of them doe properly, and immediatly make to the exercising and furthering of Faith, Hope and Charity; as publique and solemne preaching of the word, celebration of Baptisme, and the Lords Supper, and prayer.

And some of them are meanes for the right performance of those former, as the combination of the faithfull into certaine Congregations or Churches, Election, Ordination, and Ministration of Ministers ordained by God, together with the care of Ecclesiasticall Discipline.

18. Those former are most properly the instituted worship of God; yet the rest are also worship, not only in that generall respect, as all things are said to be acts of worship and religion, which doe any way flow from, or are guided by religion; but also in their speciall nature, because the adequate end and use of them is, that God may be rightly worshipped.

19. All these therefore both in generall, and in speciall ought to be observed of us as they are appointed by God; for God must be worshipped by us with his own worship, totally and solely, nothing must here be added, taken away or changed. *Deut.*12.32.

20. That is a very empty distinction, whereby some goe about to excuse their additions. That only addition corrupteing, and not addition conserving is forbidden; because every addition as well as detraction is expresly opposed to observation, or conservation of the commands of God, as being a corruption. *Deut.*12.32.

21. Of like stampe also is that evasion whereby they say there is forbidden only addition of essentialls, and not of accidentalls: for first although there be accidents or certaine adjuncts of worship, yet there is no worship to be simply called accidentall, because it hath in it the very essence of worship. Secondly, as the least commands of God even to *Iotaes* and Titles are religiously to be observed,

Mat.

Mat. 5. 18, 19. So additions which seeme very small, are by the same reason to be rejected. Thirdly, *Moses* doth seale up even those lawes of the place of Divine worship, of the manner, of abstinence from blood, and the like which must needs be referred to accidentall worship if any such be, with this very caution of not adding, or taking away. *Deut.* 12. 32.

22. This observation is in a speciall manner called obedience, because by it we doe that which seemes right in the eyes of the Lord, although some other may seem righter in our eyes. *Deut.* 12. 25. 28.

23. There is opposed unto this instituted worship, as unlawfull, that will-worship which is devised by men. *Mat.* 15. 9. *Col.* 2. 23.

24. The sin which is committed in will-worship, is by a generall name called superstition.

25. Superstition is that whereby undue worship is yielded to God.

26. For in superstition God is alwayes the object, and the end in some measure, but the worship it selfe is unlawfull.

27. It is called undue worship, either in respect of the manner or measure, or in respect of the matter and substance of the worship. In the former manner the *Pharisee* offended about the Sabboth, when they urged the observation of it as touching the outward rest, above the manner and measure appointed by God. And they also offended in the latter manner, in observing and urging their owne traditions. *Matt.* 7. 8.

28. Hence superstition is called an excesse of religion, not in respect of the formall power of religion, because so none can be too religious, but in respect unto the acts and meanes of religion.

29. This excesse is not only in those positive exercises, which consists in the use of things, but also in abstinence from the use of some things, as from meats, which are accounted uncleane and unlawfull, and the like.

30. Yet every abstinence, even from things lawfull, although they be counted unlawfull, is not superstition, to speake properly,

perly, unlesse there be some speciall worship and honour intended to God by that abstinence.

31. This undue worship is either properly opposed to that worship, wherein instituted worship is directly put forth and exercised, that is, in hearing the word, celebration of the Sacraments, and prayers; or to that which respects the meanes of it.

32. Unto the hearing of the word is opposed, first, A teaching by images devised by men. *Deut.* 4. 15, 16. *Isa.* 40. 18. & 41. 29. *Jerem.* 10. 8. 15. *Heb.* 2. 18. Secondly, a vanting of traditions as they are propounded as rules of religion, *Mat.* 7. 8.

33. Religious teaching by Images is condemned, first, because they are not sanctified by God to that end: secondly, because they can neither represent to us God himselfe, nor the perfections of God; thirdly, because they debase the soule, and turne away the attention from spirituall contemplation of the Will of God; fourthly, because if they be once admitted into the exercises of worship, the worship it selfe by the perversnesse of mans wit, at least, in part, will be transferred to them: as it is declared in those words of the Commandement: *Thou shalt not bow downe to them, nor worship them.*

34. Of like kind with Images, are all those ceremonies, which are ordained by men for mysticall or religious signification.

35. For such ceremonies have no determinate power to teach, either by any power put into them by nature, or by divine institution: but they can receive none by humane institution, because man can effect this neither by commanding, seeing it is beyond his authority, nor by obtaining, seeing GOD hath promised no such thing to him that asketh.

36. Neither can men take to themselves any authority in ordaining such ceremonies, from that, that it is commanded to all Churches, that all things be done decently, and in order. 1 *Cor.* 14. 40. For neither the respect of order nor decency requires, that some holy things should be newly ordained, but that those which are ordained by God, be

used

used in that manner, which is agreeable to their dignity; neither doe order and decency pertaine to holy things only, but also to civill duties; for confusion and indecency in both are vices opposite to that due manner which is required to the attaining the just end and use of them.

37. To the Sacraments are opposed. 1. Sacrifices properly so called, whether they be bloudy or unbloudy, as the Papists faigne of their Masse: for after Christ exhibited, all old sacrifices are abrogated: neither is there any new ordinance, because the sacrifice of Christ being once offered we have no need of other types, then those which pertaine to the exhibition and sealing of Christ bestowed on us, which is sufficiently by Gods ordinance performed in the Sacraments, (without Sacrifices.)

38. Also the ordination and use of new seales, or ceremonies sealing some grace of God is opposed to the Sacraments: for it belongs to him to seale grace, to whom it belongs to give it.

39. Unto prayer is opposed that relative use of Images, whereby God is worshipped at them, or before them, although the worship is not referred to the Images themselves, as some say, subjectively, but objectively by them to GOD alone.

40. Superstition of this kind is called idolatry. *Exodus* 32. 5. *Psal.* 106. 20. *Acts* 7. 41.

41. If they be idolls, which are in themselves worshipped instead of God, it is that idolatry which is against the first Commandement; but when the true God is worshipped at an Image, or in an Image, this is idolatry, which is against the second Commandement.

42. For although in respect of the intention of him that worshippeth, he doth not offend in the primary or highest object, yet from the nature of the thing it selfe he alwayes offends against the formall worship of God, and interpretatively also a new God is faigned for the object, who is delighted with such worship, and religious worship is given also to the Image it selfe, although it be not done with that purpose that that worship be lastly bounded in the Image, but that it be by that directed also to God himselfe.

43. Hence we must not only shun this idolatry, as well as that absolute idolatry which is against the first Commandement: but also the very idolls, and idolothitts, or the things that are dedicated to Idolls, and all the monuments properly so called of Idolls, 1 *John* 5. 21. 1 *Corinthians* 8. 10. & 10. 18. 19. 21. 2 *Cor.* 12. 6. 26. *Numbers* 33. 52. *Dent.* 12. 2, 3. *Exod.* 23. 13.

44. Superstition of the second kind is in humane formes of the Church, such as are Churches that are visibly integrally, and Organically, Oecumenicall, Provinciall, and Dioceſan, brought in by men; as also in the Hierarchy agreeable to them, and orders of religious persons, who are found among the Papists, and in functions, and censures which are exercised by them.

45. The audaciousnesse of those men is intolerable who either omit the second Commandement, or teach it ought to be so maimed, that it should be read now under the New Testament. Thou shalt not adore nor worship any likenesse, or Image.

CHAPTER XIIII.

Of the manner of Divine worship.

1. THE adjuncts of worship especially to be observed are two: The manner which is contained in the third Commandement, and the time which is commanded in the fourth Commandement.

2 But these two are so adjuncts of religious worship, as that in a certaine secundary respect they partake the definition and nature of it: because by the observation of them not only that honour of God, which consists in the naturall and instituted worship of God is furthered: but also a certaine speciall honour is yielded to him as far forth as they are joyned to the other, both by his command, and by a direct and immediate respect.

3. The manner of worship in generall is the lawfull use

use of all those things which pertaine to God.

4. But the lawfull use consists in this, that all things which pertaine to worship be so handled, as is agreeable to the Majesty of God.

5. For whereas it is forbidden in the third Commandement, Thou shalt not take the name of God in vaine; by the Name of God all those things are understood, whereby God is made knowne to us, or reveales himselfe, as men are wont to be known one to another by their names: so that the Name of God containes all those things which pertaine to the worship of God, whether naturall, or instituted. *Act.* 9. 15. That he may beare my name among the *Gentiles*. *Deut.* 12. 5. The place which the Lord shall chuse to place his name there. *Mich.* 4. 5. We will walke in the Name of the Lord our God. *Mal.* 1. 11. 12. *My name shall be great among the Gentiles.*

6. But seeing to take this *Name in vaine* is either to take it rashly, that is either without any end propounded, or without a just and fit end: or to take it in vaine, that is, not in that manner which is required to the just end, namely, the honour of God; there is withall commanded that we sanctifie the Name of God, that is, that we use all holy things in that manner which is suitable to their holinesse and dignity. *Isay* 1. 13.

7. That suitable manner is, when those circumstances are used which the nature of religious things requires.

8. We define this manner by circumstances; because the essentiall manner of virtues, and of the acts of religion is contained in the virtues and acts themselves, and is directly commanded in the same precepts with them; but that accidentall manner which is in circumstances, seeing it is in some sort separable from the acts of Religion, and yet is necessarily required to them, that they may be acceptable to God, is in a speciall manner commanded in this third Commandement.

9. These circumstances are either inward or outward.

10. The inward are either antecedent, or going before; concomitant or accompanying with; consequent, or following after.

11. The circumstances going before are a desire, and stirring up of the mind, or preparation in a due meditation of these things which pertaine to that holy thing, which is to be handled. *Eccles.* 5. 1. 2. Take heed to thy feet when thou entrest into the House of God: Bee not swift with thy mouth, and let not thy mind hasten to utter a thing before God.

12. But this preparation doth most properly pertaine to those acts of religion, which are more solemne: for meditation it selfe whereby the mind is stirred up, is an act of Religion; but it doth not require another preparation also before it, for so we should proceed without end: but those acts which are of their nature lesse perfect, ought to make way for the more perfect and more solemne acts.

13. Hence before publick and solemne hearing the word and prayer, private prayer is required, and also before private prayer, if it be solemne, there is required some meditation also of those things which pertaine to our prayers, whether in respect of God whom we pray unto, or in respect of our selves who are about to pray, or in respect of the things themselves which are to be asked.

14. The circumstances that are concomitant or that accompany with, are Reverence and Devotion.

15. A certaine generall reverence of God is necessary to all obedience, which respects the authority of God that doth command; but this reverence is proper to the acts of Religion, which hath respect to the holinesse of those things about which we are exercised.

16. This Reverence containes two things. 1. A due estimation of the excellency of such things. 2. A feare of too much familiarity namely, whereby such things might be unworthily handled by us.

17. Devotion also containes two things. 1. A certaine singular readinesse to performe all those things which pertaine to the worship of God. *Psal.* 108. 23. O God, I will sing with a fixed heart. I will awake right early. 2. A sutable delight in performing those things. *Is.* 58. 13. If thou shalt call the Sabbath a delight.

18. Hence also a greater care and of another kind must be had

had in hearing the Word of God, then in receiving the Edicts of Princes; And in calling upon the Name of God then in supplications, which we make to men whomsoever.

19. The circumstances that follow after are two. 1. To retaine the force and tast as it were, of that worship in our minds. 2. To obtaine with all our endeavour the end, and use of it.

20. The outward circumstances are those which pertaine to order and decency. 1 *Cor.* 14.40. Let all things be done decently and in order.

21. But the generall rule of these is, that they be ordered in that manner which maketh most for edification. 1. *Cor.* 14.26.

22. Of this nature are the circumstances of place, time, and the like, which are common adjuncts of religious and civill acts.

23. Therefore although such like circumstances are wont to be called of some rites, and religious or Ecclesiasticall ceremonies: Yet they have nothing in their nature, which is proper to religion, and therefore religious worship doth not so properly consist in them, however the holinesse of religious worship is in some sort violated by the neglect, and contempt of them: because that common respect of order and decency which doth equally agree to religious, and civill actions cannot be severed from religious worship, but the dignity and majesty thereof is in some sort diminished.

24. Such like circumstances therefore which of their own nature are civill or common, are not particularly commanded in the Scriptures, partly because they come into mens common sence, and partly because it would not stand with the dignity and majesty of the Law of God, that such things should be severally prescribed in it. For by this meanes many ridiculous things should have been provided for by a speciall Law, as for example, that in the Church assembly one should not place himselfe in anothers bosome, spit in anothers face, or should not make mouthes in holy actions. Yet they are to be accounted as commanded from God. 1. Because they are commanded in generall under the Law of order, decency and edification. 2. Because most of them

doe necessarily follow from those things which are expressly appointed by God. For when God appointed that the faithfull of all sorts, should meet together to celebrate his name and worship, he did consequently ordaine that they should have a fit, and convenient place wherein they may meete together, and an houre also assigned at which they may be present together; when also there is a Minister appointed by God, to teach others publickly, it is withall appointed that he have a seat and that situation of his body, which is meet for such an action.

25. Those things therefore which pertaine to order and decency, are not so left to mens wil, that they may under the name of that, obtrude what they please upon the Churches: but they are partly determined by the generall precepts of God, partly by the nature of the things themselves, and partly by those circumstances which doe offer themselves upon occasion.

26. For divers circumstances of order and decency are such, as though there be no publick institution of them, yet they ought to be observed of every one, neither can men forbid them without sin.

27. But those constitutions by which many circumstances of this kind are wont to be determined, about place, time and the like, are rightly said to be by the best Divines partly Divine, and partly humane: because they are partly grounded upon the Will of God, in respect of the chiefe and primary reason of them, and they depend partly upon the prudence of men, in respect of particular observation of those things which are agreeable to the Will of God: yet so that if there be no error of man in making that determination, that constitution is to be held as simply Divine. For it is the Will of God, that the Church meet at that houre of the day, which (all circumstances considered) is most convenient. If therefore there be no error in observation of the circumstances, that houre which by their due consideration is assigned for meeting, must be acknowledged as if it were appointed by God.

28. The speciall manner of the worship of God must be specially determined, as the speciall nature of every religious action doth require.

29. Hitherto

29. Hitherto pertaineth the right manner of hearing the Word of God, calling upon his name, receiving the Sacraments, exercising Ecclesiasticall Discipline, and of performing all those severall things, which pertaine either to the naturall or instituted worship of God. *Ezech.* 33.31. *Mat.* 13.19. 1 *Cor.* 11.27.29. *Esay* 66.5.

30. But because in Oathes the manner of swearing is wont to be chiefly respected, therefore (not without all reason) it is wont to be by many referred to this place in the third Commandement, although of its owne nature it pertaine to the first. *Leviticus.* 19.12. *Mat.* 5.34. 2 *Chron.* 36.13.

31. Contrary to this due manner in the generall is. 1. That vice which is called of some *Acedia loathing*, whereby one loatheth Divine or spirituall things. 2 *Tim.* 4.3. Which is opposed to that desire, whereby we ought to have an appetite to spirituall things. 1 *Pet.* 2.2.

32. 2. That slothfulnesse whereby one shunnes that cheerfulnesse and labour that is required to Divine things. *Rom.* 12.11. Which is opposed to that stirring up and heat of mind, whereby Divine things are to be prosecuted. *Rom.* 12.11. & *Psal.* 57,8.9.

33. 3. Neglect and contempt of holy things, and the abuse of the same to filthy sporting, and light matters, all which are opposed to that reverence due to holy things. *Luc.* 19.46.

34. 4. Dulnesse and wandring of mind in exercises of worship. *Heb.* 5.11. *Ezech.* 33.31. And it is opposed to devotion, such as was in *Cornelius. Act.* 10.2.

35. 5. Rashnesse or lightnesse in using, either the name, or titles of God, or those things which have some special respect to God. *Jer.* 23.34. *Luc.* 13.1. And it is opposed to that prosecuting of a just end, which ought to be present with reverence in the use of such things. 1 *Cor.* 11.17.

36. 6. Forgetfulnesse. *Iam.* 1.24,25. Which is opposed to the receiving of fruit, and abiding of the vertue which ought to follow the acts of religion.

37. 7. Confusion, which is opposed to order and decency. 1 *Cor.* 14.33.

CAP. XV.

CHAPTER XV.

Of the time of worſhip.

1. THE moſt ſolemne time of worſhip is now the firſt day of every week which is called the Lords day, *Rev.*1.10. 1 *Cor.*16.2.

2. And it is called the Lords Day, by the ſame reaſon that the holy Supper of the Euchariſt is called the Lords Supper. 1 *Cor.*11.20. Namely becauſe it was inſtituted by our Lord Jeſus Chriſt, and it muſt be referred to the ſame Lord in the end and uſe of it.

3. It is neceſſary that ſome time be given for the worſhip of God, by the dictate of naturall reaſon: for man muſt needs have time for all, eſpecially his outward actions; neither can he conveniently attend Divine worſhip, unleſſe for that time he ceaſe from other workes.

4. Thus far therefore the time of worſhip falls upon the ſame precept with the worſhip it ſelfe; for as when God created the whole world, he is ſaid alſo to have created time together with it; ſo alſo when he commanded, and ordained religious actions, he did alſo withal command and ordaine ſome time or neceſſary circumſtance.

5. That ſome certaine day is to be ordained for the more ſolemne worſhip of God, this is alſo of morall naturall right, not unknowne to the very heathen, who had alwayes through al ages; their ſet and ſolemne feaſt dayes.

6. That this ſolemne day ought to be one at leaſt in a week or in the compaſſe of ſeven; this belongs to poſitive Law, but yet it is altogether of unchangable inſtitution: ſo that in reſpect of our duty and obligation it hath the very ſame force and reaſon with thoſe that are of morall and naturall right, and ſo it is rightly ſaid of the Schoolmen, to belong to moral right; not of nature, but of Diſcipline.

7. That this inſtitution was not ceremoniall, and temporall; it appeares ſufficiently by this, that it hath nothing proper to

to the *Iewes*, or to the time of the ceremoniall Law; for none can, or dare deny; but that ſuch determination might be made, at leaſt for a morall reaſon and benefit, becauſe although naturall reaſon doth not dictate the very ſame determination as neceſſary, yet it dictates it as convenient, as it doth apprehend it to be fit that the worſhip of God be frequently exerciſed, and it cannot but acknowledge this determination in reſpect of the frequency of the dayes to be in this reſpect convenient.

8. The ſame alſo is manifeſt by this that from the beginning of the Creation, when there was no place for ceremonies that had reſpect to Chriſt the Redeemer the ſeventh day, or one of ſeven was ſet apart for the worſhip of God. *Gen.* 2. 3.

9. For whereas ſome doe contend, that this was ſpoken by a prolepſis or anticipation; or that the ſeventh day was at that time ſanctified in the mind and purpoſe of God, not in execution: or that then there was a foundation laid of that ſanctification to come; and not the obligation or Law it ſelfe. This may be refuted by divers arguments. For 1. This anticipation never came into any mans mind who was not before anticipated with prejudice about the obſervation of the Lords Day. The *Iewes* of old did never dreame of it; whoſe received opinion was, that this feaſt was πάνδημον, καὶ τῷ κόσμῳ γενέσιον among all Nations from the beginning of the World. *Philo* περὶ κοσμ. 14. In the new Teſtament there is no ſuch thing taught or declared. The authors themſelves of this opinion doe grant it to be probable, that ſome obſervation of the ſeventh day, did begin from the beginning of the Creation. *Suarez de diebus Feſt.* The beſt interpreters (*Luther, Calvin, &c.*) Whom none will affirme to have offended on that ſide in giving too much to the Lords Day, doe ſimply, and candidly acknowledge, that the ſeventh day was ſanctified from the beginning of the World. 2. There can be no example given of ſuch like anticipation in all the Scripture: for although the name of certaine places are ſometime uſed, proleptically, eſpecially in the booke of *Geneſis*, yet there is no mention at all of ſuch a prolepticall Inſtitution, either in that booke, or in any other of the whole ſacred

Scripture. 3. The words and phrases of the very place evince the contrary. *Gen.* 2. 2, 3. For the perfection of the Creation is twice joyned together with the sanctification of the seventh day in the very same manner and phrase, as the Creation both of other Creatures and of man himselfe, is joyned with their blessing. *Genesis* 1. 21. 22. 27, 28. 4. Neither the purpose of God, nor a naked foundation of the thing it selfe sufficeth, to ground and uphold such a phrase of Sanctification and Benediction. For by this reason it might be said, that God sanctified Water, Bread and Wine for the Sacraments of the New Covenant, from the time that he gave the promise of breaking the Serpents head by the seed of the woman. *Genesis* 3. 15. For then God did purpose to seale that covenant of grace by such seales, some foundation of which seales also was laid partly in the promise it selfe, and partly in the creation of those things which might actually be used to such sealing. 5. From such a foundation laid in the first Creation, the Prophet gathers a perpetuall rule and Law. *Malac.* 2. 15. Did he not make one? and why one? To seeke a godly seed. So in like manner may we: did not God rest the seventh day? and why the seventh day? to sanctifie the seventh day to God. 6. Upon this very thing the arguing of the Apostle seemes to be grounded, *Hebrews* 4. 3, 4, 5. 7, 8, 9. Which is thus. There was a double rest mentioned in the Old Testament, whereof the godly were made partakers in this life. One was of the Sabbath, and the other was of the Land of *Canaan*: but *David Psalme* 95. promissing rest, speaketh not of the rest of the Sabbath, because that was from the beginning of the World: nor of the rest in the Land of *Canaan*, because that was past, not to be expected. To day therefore he understands a certaine third rest, that is, eternall in Heaven.

10. Neither doth it any thing hinder this truth, that it is not recorded in the History of *Genesis*, that the observation of the seventh day was solemny kept by the first *Patriarchs*. For 1. All and every thing which was observed by them for a thousand and five hundred yeares, neither could nor ought to be particularly declared in so short a History as is that of *Genesis*. Also after the Law of the Sabbath delivered

livered by *Moses*, there is no mention in the booke of *Judges* and some other Historics, of the observation of it. 2. If this very thing be granted that the observation of this day was for the most part neglected, yet this ought no more to make the first institution doubtfull, then *Polygamy* of the same times can shew that the sacred Lawes of Wedlock were not equall in time with the very first mariage. 3. Before the promulgation of the Law in Mount *Sinai*, the observation of the Law is propounded and urged, not as a new thing, but ordained of old. *Exodus* 16.24.30. Which although it may be affirmed of sacrifices and some other ceremoniall observations, yet in the Sabbath, there seemes to be for the reasons before put, a certaine respect had unto the first institution, which was equall in time with mans Creation, which is also declared in the 130th. *Verse* in that word of the time past, hath given you, &c. 4. Among the very Heathens, there were alwayes those foot-steps of the observation of the seventh day, that it is more then probable, that the observation of the seventh day was delivered them from those *Patriarchs* whose posterity they were. *Iosephus* in his last book 'against *Appion*, denies, That there can be found a nicity 'either of the *Greekes*, or *Barbarians*, which had not taken 'the resting from labour on the seventh Day, into their own 'manners. *Clemens Alexandrinus*, *Lib.*5. *Stromat.* doth de-'monstrate the same thing also: ὅτι τὰς ἑβδόμας ἡμέρας οὐ μόνον οἱ Ἑβραῖοι, ἀλλὰ καὶ οἱ ἄλλοι ἴσασι; That not only the *Hebrewes*, 'but the *Greekes* also observe the seventh Day. *Eusebius de* 'preparatione Evangelica. lib. 13, affirmeth, that not only the 'Hebrewes, but almost all as well Philosophers as Poets, did 'know that the seventh day was more holy. *Lampridius* in 'Alexandro Severo, tells that on the seventh day, when he 'was in the City, he went up to the Capitoll and frequented 'the Temples. Neither is it far from this purpose that holy-'dayes were wont to be granted to children in Schooles on 'the seventh day. *Lucianus* in *Pseudologista*, *Aulus Gellius*, 'li. 13. lap. 2. And some heathen Doctors, were wont to dispute 'only upon the Sabbaths, as *Suetonius* relates of one *Diogenes*. 'lib. 3. *Hesiod. lib.* 2. *Dierum*, Ἑβδόμη δὲ φάος. *Linus* ἑβδομάτη δὲ τ' ἐτελείετο μῆνα νέουσιν, ἑβδόμη ἐν ἀρούρῃ καὶ ἑβδόμη ἐστὶ γενέθλη

γνώθη. 5. The former forgetfulnesse or carelesnesse, and neglect of this day, is easily seene to be reproved by that same hortatory word which is used in the beginning of the fourth Commandement. Remember.

11. But the right, and morall perpetuall authority of this institution is most of all declared from this, that it is expresly commanded in the Decalogue; for this is a most certaine rule, and received among all the best Divines; That morall precepts were thus differenced from ceremonialls and Judicialls, that all and onely moralls were publickly proclaimed before all the people of *Israel* from Mount *Sinai*, by the voyce of God himselfe, and afterward also written, and written againe as it were by the finger of God himselfe, and that in Tables of stone, to declare their perpetuall and unchangeable continuance; Christ also doth expresly testifie that not one Jot, or tittle of this Law should perish. *Matthew* 5.18.

12. That which is commanded in the fourth Commandement, is not indeed of a morall nature in the same degree and manner altogether with those things that are commanded, for the most part in all the other Commandements; because it belongs to positive right, whence also it is, that whereas the three former Commandements were propounded negatively, by forbidding those vices unto which we are prone by the pravity of our nature, this fourth Commandement is first propounded affirmatively in declaring, and commanding that which in this part pertaines unto our duty, and afterward negatively, by forbidding those things which are repugnant to this duty; which also is in part the reason of that admonition which is specially prefixed before this precept, remember the Sabbath day, that is, remember to keepe this day, as it is explained, *Deut.* 5.18. Because it may more easily be forgotten, seeing it belongs to positive right, then many other things which are more naturall. Yet this positive right upon which this ordinance is grounded, is Divine right, and in respect of man altogether unchangeable.

13. Those who turne this fourth Commandement into allegories of a cessation from sinnes, and from the troubles of this

this life, and ſuch like, and thence doe faigne a fourefold, or a fivefold Sabbath, according to their manner who play with Allegories, they attribute nothing at all to this member of the decalogue, which doth not as well, and much more properly agree to many Jewiſh ceremonies, which are now wholy abrogated.

14. But thoſe that would have this precept ceremoniall (as they would have the ſecond to be alſo) beſides that they are ſufficiently refuted, by thoſe things which have beene ſpoken before, they contradict the expreſſe teſtimony of Scripture, which affirmes that ten words, or morall precepts are contained in the decalogue. *Exod.* 34. 18. *Deut.* 4. 13. & 10. 4. Where they leave only nine, or rather eight.

15. They who would have that only to be morall in this precept, that ſome time, or ſome certaine dayes, ſhould be aſſigned to Divine worſhip, doe no more make this ordinance to be morall, then was the building of the Tabernacle and Temple among the *Iewes*. For by that very thing this was declared to all to be the perpetuall Will of God, that ſome fit place is alwayes to be appointed for Church meetings, and publick exerciſes of Divine worſhip: ſo that by this reaſon, there is no more a morall precept given touching ſome time of worſhip, then there is given touching the place, and ſo neither that indeed (which only they leave in the fourth precept,) Thou ſhalt obſerve Feaſt-dayes, ought any more to be put in the Decalogue then this, Thou ſhalt frequent the Temples.

16. Moreover, the yearely Feaſts, new Mooneſ, and the like ordinances, which were meerely ceremoniall doe containe that generall equity alſo in them, and doe ſtill teach us that ſome certaine and fit dayes ought to be appointed for publick worſhip: finally, by this reaſon God ſhould by this Commandement command ſeverall men, nothing at all: for ſeeing the inſtitution of dayes by this opinion is only commanded immediatly, and it is not in the power of private men to ordaine theſe or thoſe dayes for publick worſhip, by this meanes nothing at all ſhould be commanded but at their will who are in publick office: neither ſhould any thing be commanded them in ſpeciall, but only in generall, that they

doe according to their wisdome in setting apart dayes to publicke worship, so that if it seeme good to them to appoint one day of twenty or thirty to this use, they cannot be reproved of any sin in this respect, as if they broke this Commandement.

17. If there were ever any thing ceremoniall in the Sabbath in respect of the very observation of the day, that is to be accounted for a thing added to it, or a constitution comming extrinsecally, beyond the nature of the Sabbath, and the first institution of it; and so it nothing hinders but the institution of the seventh day was simply morall: for so there was a ceremoniall respect of some type added to some other Commandements, as in the authority of Fathers, and the first borne of Families, which pertaine to the first Commandement, there was a certaine adumbration of Christ, who is the first begotten among the Sons of God.

18. Neither yet doth it certainly appeare in the Scriptures, that there was any ceremony properly so called, or type, in the observation of the seventh day: for whereas, *Heb.*4.9. there is mention made of a spirituall Sabbatisme, prefigured before by a type, it is under the respect of a type referred only to the rest promised in the Land of *Canaan*, and by comparison of things like, to the rest of God; but in no sort, or in the least signification is it referred to the rest commanded in the fourth Commandement, as unto a type or shaddow.

19. But whereas in *Exod.*31.13.17. And *Ezech.*20. 20. The Sabbath is called a signe betweene God and his people, it cannot thence be made a type or representation of any future grace: Because 1. A signe doth often note the same that an argument, or instruction, as also the most learned interpreters doe note upon *Exodus* 31. It is a signe between me, &c. that is, an instruction. So our mutuall love is a signe that we are the Disciples of Christ. *Iohn* 13.35. But it is not a type. 2. The Sabbath in those places is not said to be a signe of some thing to come, but present, as every visible concomitant adjunct is a signe of the subject being present. For in the observation of the Sabbath there is a common, and publike profession of that communion which is between God and

and us: as therefore al ſolemn profeſſion is a ſigne of that thing whereof it is a profeſſion, ſo alſo the Sabbath is in that common reſpect called a ſigne.

20. And this is the moſt proper reaſon, why the obſervation of the Sabbath is ſo much urged, and the breaking of it ſo ſeverely puniſhed in the old Teſtament: namely becauſe there was in the Sabbath a common and publike profeſſion of all Religion; for this Commandement as it is a cloſe of the firſt Table of the Law, doth thus ſummarily containe the whole worſhip of God, whileſt it commands a certaine day for all the exerciſes thereof. *Eſay* 56.2.

21. There were many ceremonies ordained about the obſervation of the Sabbath: but the obſervation of the Sabbath was no more made ceremoniall by them, then it was judiciall or politicall, becauſe of thoſe judiciall Lawes, whereby it was then provided that it ſhould be celebrated moſt religiouſly. *Exod.* 31.14.

22. That accommodation of the fourth Commandement unto the ſpeciall ſtate of the *Iewes*, which was in the obſervation of the ſeventh day from the beginning of the Creation, doth no more make the precept it ſelfe ceremoniall, then the promiſe of the Land of *Canaan*, made to the people of *Iſrael*, That thou mayſt live long in the Land which the Lord thy God giveth thee, makes the fift Commandement ceremoniall: or more then that Preface, I am the Lord thy God which brought thee out of the Land of *Egypt*, makes all the Commandements ceremoniall.

23. It may indeed be granted that a more ſtrict obſervation of the Sabbath was commanded in thoſe dayes, applied to the time of Pedagogy and bondage, which is not of force in all ages; yet this hinders not but the obſervation it ſelfe is plainly morall and common to all ages.

24. Yet there can be nothing brought out of the Scriptures, which was at any time commanded about the ſtrict obſervation of the Sabbath to the *Iewes*, which by the ſame reaſon doth not pertaine to all Chriſtians, except the kindling of fires, and preparing their ordinary food. *Exod.* 35. 3. & 16.14. And thoſe precepts ſeeme to have been ſpeciall, and given upon particular occaſion; for there is nothing

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ſaid about the kindling of fire, but in the building of the Tabernacle, which God would declare was not ſo holy a worke but it might and ought to be intermitted on the Sabbath day. Neither is there any mention of the preparing of victualls, but when manna was by a miracle ſent from Heaven, which was alſo by a miracle preſerved on the Sabbath day. And by the Hiſtory of Chriſt it appeares very likely that he did approve of preparing victualls, done by kindling of a fire, upon the Sabbath day. For being invited by the *Iewes* to a feaſt which was had on the Sabbath day, he refuſed not to be preſent. *Luc.* 14. 1. &c.

25. Whereas the reaſon of the Sabbath doth ſometime ſeem to be referred to the delivering of the people of *Iſrael* out of the captivity of *Egypt*, it doth not turne the Sabbath into a ceremony. For 1. All the Commandements are in ſome ſort referred to the ſame deliverance, as appeares by the Preface of the decalogue. 2. It doth not appeare that the Sabbath it ſelfe had any ſingular relation to this deliverance, but that there is mention made of the deliverance out of *Egypt*, *Deut.* 5. 15. For that reaſon only, that ſeeing the *Iſraelites* had been ſervants before in *Egypt*, they ought the more readily and willingly grant this time of reſt to their ſervants.

26. Whereas the laſt day of the weeke was of old obſerved, this was anciently ordained by God from the time of the firſt Creation, becauſe God did that day ceaſe from the workes of Creation.

27. Whereas the laſt day of the weeke is now changed into the firſt day, this was not done by humane, but Divine authority. For he only can change the day of the Sabbath, who is Lord of the Sabbath, that is, Chriſt. *Marc.* 12. 8. Whence alſo that firſt day which ſucceeded, is properly called the Lords Day.

28. If this Lords Day be granted to have been of apoſtolicall inſtitution, yet that authority which it is built upon, is nevertheleſſe divine; becauſe the Apoſtles were no leſſe guided by the ſpirit in holy inſtitutions, then in propounding the doctrine of the Goſpell, either in word or writings.

29. Alſo ſeeing this inſtitution was grounded upon no ſpe-

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ciall occasion that was to continue for a time only, whereby it might be made temporary, it doth necessarily follow, that the minde of the Ordainers was, that the observation of this day should be of perpetuall and unchangeable right.

30. Yet it is more likely that Christ himselfe was the author of this institution in his owne person. 1. Because Christ was no lesse faithfull in ordering his whole house, or the Church of God, as touching all things that are generally necessary & usefull then was *Moses*, *Heb.*3.2.6. But no Christian can with any reason deny that the observation of this day is generally profitable & in some sort necessary for the Churches of Christ. 2 Because Christ himselfe did often appeare upon this very day to his Disciples gathered together in one place after the resurrection, *Iohn* 20.19.26. 3. Because hee powred out the holy Spirit upon them this very day, *Acts* 2. 4. In the practise of the Churches in the time of the Apostles when there is mention made of this observation of the first day, *Acts* 20.7. 1 *Cor.*16.2. It is not remembred as some late Ordinance, but as a thing a good while received among all the Disciples of Christ. 5. The Apostles did in all things deliver those things to the Churches which they had received of Christ, 1 *Cor.*11.23. 6. This institution could not be deferred not one week after the death of Christ, and that law of one day in every week to be sanctified according to the determination of God himselfe remaine firme: which law hath beene demonstrated before to be of perpetuall right. For the Jewish Sabbath was in respect of the determination which it had to the seventh day abrogate in the death of Christ: For whereas it is read that the Apostles sometime after were present in the assemblies of the Jewes that day of the Sabbath, *Acts* 13.14. & 16.13.& 17.2.& 18.4. they did that chiefly in that respect because then was the fittest occasion to preach the Gospell to the Jewes; as also afterward the Apostle did greatly desire to be at Jerusalem on the day of Pentecost, *Acts* 20.16. because at that time there was the greatest concourse of the Jewes to be in that place. 7. If the institution of the Lords day was deferred so long, till the Apostles had made a separation from the Jewes, and had their meetings apart, *Acts* 18.6,7. & 19.8. as some would have it; then all that space of

time which came betweene the death of Christ and this separation, which was above three yeares, the fourth Commandement had bound none to that observation of any day: because the Jewes day was already abolished, and by this opinion there was no new brought in the roome, and so there were only nine precepts in force all that time. 8. The reason it selfe of this change confirmes the same, which is by the consent of all referred to the resurrection of Christ: namely, because this day the creation of the new world or the world to come, *Heb.* 2. 5. in which all things were made new, 2 *Cor.* 5. 17. was perfected, so that God did now in Christ rising again from the dead cease or rest from his greatest work. As therefore in the beginning of the creation, when God rested from his workes, he then blessed and sanctified that day wherein he did rest: so also it was meet that that very day wherein Christ did rest from his labours, himselfe also should sanctifie the same day. Neither is that easily to be rejected which is urged by some of the Ancients, out of *Psal.* 118. 24. *This is the day which the Lord hath made*; for in that very place is treated of Christs resurrection, as Christ himselfe interprets, *Mat.* 21. 42. 9. It was also most meet that the day of worship in the New Testament should be ordained by him, by whom the worship it selfe was ordained; and from whom all blessing and grace is to be expected in all worship.

31. They who account the observation of the Lords day for a tradition not written, they are hereby sufficiently refuted. 1. Because there is no one thing which depends upon tradition not written of such moment, as is the observation of the Lords day, by common consent, and the consent of all Christians almost. 2. By this meanes there is a doore opened to bring in divers superstitions, and humane devices into the Church of God, or at least to prop them up when they are brought in. 3. Many among the Papists are ashamed of this invention: for although all the Papists to cloak their superstitions, are wont to give too much to Ecclesiasticall traditions, yet in the observation of the Lords day that impression of Divine authority appeares that it hath compelled not a few of them, to ascribe it not to any humane, but to Divine right. [a] *Bannes in* 2. 2. *q.* 44. *a.* 1. *Author supplementi ad summam Pi-*

[a] *sanam*

'ſanam verb. Dominica; *Abbas in cap. licet de fer. n.3. Aug.* 'ver. feria. n.3. *Silveſter. ver. Dominica q.1.7. Alexander* al- 'ſo the third Pope of Rome in the very Canon law, *d. feria* 'cap. licet affirmes, that the Scripture as well of the old as new 'Teſtament, hath ſpecially deputed the ſeventh day for mans 'reſt, that is, (as *Suarez* interprets *de dieb. feſt. cap.* 1) both 'Teſtaments have approved the manner of deputing every ſe- 'venth day of the week for the reſt of man, which is to depute 'the ſeventh day formally, although materially the ſame was 'not alwayes deputed: and in this manner it is true that that 'ſeventh day in the old law was the Sabbath, and in the new 'is the Lords day. 4. They among themſelves who account the Lords day among traditions doe account baptizing of children alſo and that with greater ſhew in the ſame place and number. But all our Divines, who have anſwered the Papiſts touching thoſe examples of traditions, do alwayes contend that thoſe inſtitutions and all other which are of the ſame profit and neceſſity, are to be found in the Scriptures themſelves.

32. Thoſe things which are wont to be brought on the contrary out of the Scriptures, *Rom.* 14.5. *Gal.* 4.10. *Col.* 2.16. do nothing at all hinder this truth. For firſt, in all thoſe places the obſervation of ſome day to religious uſe by the ordinance of Chriſt, is no more condemned or denied, then the choiſe of ſome certaine meat to a religious uſe by the ordinance of the ſame Chriſt: but no Chriſtian is ſo void of all reaſon, that he would conclude out of thoſe places, that the choiſe of bread and wine in the Lords Supper for a religious uſe, is either unlawfull, or not ordained by Chriſt: neither therefore can any thing be concluded from them againſt the obſervation of the Lords day by the uſe and inſtitution of Chriſt. Secondly, the Apoſtle *Rom.* 14. doth expreſly ſpeake of that eſtimation of dayes, which did at that time breed offence among Chriſtians; but the obſervation of the Lords day wch the Apoſtle himſelf teacheth, had at that time taken place in all the Churches, 1 *Cor.* 16. 1. & 2. could not give any occaſion of offence. Thirdly, it is moſt like that the Apoſtle in that place doth treat of chuſing of dayes to eat or refuſe certaine meats: for the queſtion of that diſpute is propounded verſe 2.

of meats only: in the 5. and 6. verses, the esteeme of a duty is joyned with it as pertaining to the same thing, and afterward through all the rest of the Chapter he treats only of meats, making no mention of dayes. Fourthly, in that place to the *Galatians*, it is expressly treated of that observation of dayes, moneths, and yeares, which pertained to the bondage of weake and beggerly elements, Chap. 4. 9. but it was farre from the Apostle, and altogether strange to Christian religion so to account any precept of the Decalogue, or any ordinance of Christ: Fifthly, in *Col.* 2. it is specially and expressly treated of those Sabbaths which were of the same kinde with new Moones, and were ceremoniall shadowes of things to come in Christ: but the Sabbath commanded in the Decalogue and our Lords day are altogether of another nature, as hath been before demonstrated.

33. Neither is Christian liberty at all diminished by this opinion, (as some without cause do seeme to feare) for it is not a liberty, but a licentiousnesse not Christian, if any think themselves freed from the observation of any precept of the Decalogue, or from the institutions of Christ: and experience also teacheth that licentiousnesse, and neglect of holy things doth more and more prevaile, where a due respect is not had of the Lords day.

34. Neither also was *Adam* subject to any bondage, because he was tyed to sanctifie the seventh day by a speciall observation.

35. But as the beginning of the old Sabbath was at the evening; because the Creation also began at the evening, because the common masse was created before the light, and the cessation of the day from the work of Creation began also at the evening; so also the beginning of the Lords day doth seeme to begin from the morning of that day, because the resurrection of Christ was betimes in the morning, *Mark* 16. 9. *John* 20. 1.

36. For the right observation of this day two things are necessary, rest, and the sanctification of this rest.

37. The rest which is required is a cessation from every worke which might hinder the exercises of Divine worship: we must therefore abstaine that day. 1. From all those works which

which are properly called ſervile: for ſeeing ſuch works were of old by name excluded, in all other ſolemne feaſts, *Levit.* 23. 7.8.25 32.36. *Numb.* 28.25. much more were they excluded from the Sabbath.

38. But it is ridiculous by ſervile workes to underſtand ſins or mercenary good workes, or done (after the manner of ſervants) for reward (as ſome do underſtand them) by a certaine Allegoricall ſport:) for ſins are not forbidden and unlawfull at ſome certaine times, but alwayes and every where: neither doth it pertain to the fourth Commandement to deal with all ſinnes to be forbidden; although this may in ſome ſence be granted that divers ſinnes doe take ſome aggravation from thence if they be committed upon ſo holy a day, *Iſay* 58.4. thoſe evill workes alſo which are done upon feare or hope, that is, altogether ſervile, have in reſpect of their manner the ſame nature with other ſins.

39. But ſervile workes are properly thoſe, to the performance whereof ſervants or ſervile men are wont to be uſed, ſuch as are mechanick workes, and all thoſe to the performance whereof great labour of the body is required, as to plough, to dig, &c. 2. Beſides theſe workes there are forbidden alſo upon that day all workes that are ours: as is gathered from the oppoſite conceſſion which is given in the fourth precept. Six dayes ſhalt thou worke and do all thy work.

40. Whence we may gather with the words following, on the Sabbath day thou ſhalt doe no worke: that all thoſe works are forbidden which are properly called ours, although they be not to ſpeak ſtrictly, ſervile, or mechanicall.

41. Now thoſe are our workes which pertaine to the uſes of this life, that is, which are exerciſed in naturall and civill things and do properly pertaine to our gaine and profit: of which kinde are thoſe which of their owne nature are not ſervile but liberall, as ſtudyings, exerciſes of liberall arts; much more thoſe which are common to free men and ſervants, as to jorney, to handle civill cauſes, &c.

42. For ſo this phraſe is explained, *Eſay* 58.3. Ye do that which delighteth you, that ye may exact all your labours, that is, ye do careſully your owne matters, Verſe 13. doing thine owne wayes. But becauſe *Eſayas* in that Chapter doth alſo

and

and chiefly treat of wicked actions, and those workes which are unlawfull at all times, as appeareth verse 6. Therefore some godly Divines do seeme to erre, who are wont to gather out of that place, that every word or thought that is humane, or pertaines to men, used on the Lords day, is to be accounted sinne: for all humane words, deeds, or thoughts upon that day, whereof that Chapter handleth, (whether it be the Sabbath properly called, or a solemne feast) are not there judged to be impertinent, and in that respect simply reprehended; but those only which are wont to concerne our gaine, either simply unlawfull or repugnant to holy exercises, as appeares verse 3. & 6. Concerning such servile and vulgar workes there is such a strict law, that upon the Sabbath day men may not go on in their work, no not in time of plowing and harvest simply; that is, at those times which are most opportune and as it were necessary for mans life, *Exod.* 34. 21. Nor in those things which doe mediately and remotely pertaine to holy things, as was the building of the Tabernacle, *Exod.* 31. 13. Much lesse is it lawfull to enter into any ordinary journey, *Exod.* 16. or to frequent Marts or Faires, *Nehem.* 13.

43. Yet here are excepted; 1. All those workes which belong to common honesty: for seeing at all other times we ought, so especially upon that day which is specially dedicated to Divine worship, to behave and carry our selves decently: all those things which doe simply pertaine thereunto are understood to be permitted. 2. Those things which are imposed on us by some singular necessity, *Mat.* 12. 11. In which number notwithstanding those things are not to be accounted, which men make or faine to themselves as necessary: but those things which it appeares to be necessary and unavoidable, by the providence of God, and which we are not aware of, that is, when such a necessity urgeth as the Scripture it self allowes as a sufficient cause to do any ordinary thing. 3. All those works which do directly respect the worship and glory of God, *Mat.* 12. 5. *Iohn* 5. 8, 9. For in that case those workes which are of their owne nature servile, do passe into the nature of holy actions, neither are they properly our workes, but Gods works.

44. This rest, although in it selfe absolutely considered, it is

is not, neither ever was a part of worſhip; yet as it is commanded of God as a certaine neceſſary thing unto his worſhip, and ſo referred alſo to it, ſo far it is a part of that obedience which pertaines to religion and the worſhip of God.

45. The ſanctification of this reſt and day is a ſpeciall applying of our ſelves to worſhip God, upon that day which is intimated in thoſe phraſes, He ſanctified that day, and it is a Sabbath to the Lord thy God.

46. Here publick worſhip ought chiefly to be reſpected, whence alſo it is that the Sabbath is called an holy Convocation, *Levit.* 23.13. *Acts* 13.14. & 15.23 & 16.13. But that that publick convocation of the Church ought to be had both before and after noone upon the Lords day, it appeares ſufficiently, by that double burnt offering of the Sabbath, in the morning and the evening, *Num.* 28.9.

47. But the reſt of the day ought to be ſpent in exerciſes of piety: for although there was of old an offering peculiar to the Sabbath, yet the continuall or daily offering with his drink offering was not to be omitted, *Num.* 28.10.

48. Alſo the publick worſhip it ſelfe ſeeing it is moſt ſolemnely to be celebrated, doth neceſſarily require theſe exerciſes of reading the Scripture, meditation, prayer, holy conferences and contemplation of the workes of God: whereby we may be both more prepared to publick worſhip, and that worſhip may be made truly effectuall to us.

49. Contrary to this ordinance of the Lords day are all feaſt dayes, ordained by men, they being accounted for holy dayes, as the Lords day ought to be accounted.

50. For it is moſt agreeable with the firſt inſtitution, and with the writings of the Apoſtles, that one only day in the week be ſanctified.

51. The Jewes had no feaſt dayes rightly ſanctified, but by divine inſtitution.

52. Yet any dayes may be piouſly turned into occaſions of furthering the worſhip of God.

53. Alſo when God by his ſpeciall judgements cals to more ſolemne faſting, thoſe dayes are to be accounted as it were for extraordinary Sabbaths.

54. Contrary

54. Contrary alſo to the obſervation of this day and all tranſactions of buſineſſe, exerciſes, feaſtings, ſports, and ſuch like, whereby the minde of man is this day drawn away from the exerciſes of religion.

CHAPTER XVI.

Of Iuſtice and Charity toward our neighbour.

Thus much of Religion: Juſtice followes, which is contained in the Second Table.

1. IUſtice is a vertue whereby we are inclined to performe our duty due to our neighbour. So the duty of children towards their parents is ſaid to be juſt, *Epheſ.* 6.1. And the duty of maſters towards their ſervants is called right and equall, *Col.* 4.1. And all thoſe things which we owe to our neighbour, are performed in living juſtly.

2. But juſtice in this place is not taken moſt generally, as ſetting forth every duty to another: for ſo it containes even religion it ſelfe: for that juſtice which is ſaid to be generall, is no other thing then vertue in generall; as hath been before declared; when we did ſhew that juſtice was the chiefe among the generall affections of vertue: neither muſt it be underſtood moſt particularly to reſpect the quantity either of the thing deſerved or received, for ſo it containes only a few duties of the ſecond table, namely thoſe whereby like is returned for like: but it is here uſed in a certaine middle way, whereby it ſets forth the mutuall duty between thoſe who are bound by the ſame right; in which ſence it containes all the force of the ſecond Table.

3. It hath for the object our neighbour, that is, every one whether man or Angell alſo, who is or may be with us partaker of the ſame end and bleſſedneſſe, *Luke* 10.36,37.

4. Hence neither holy men, whatſoever they ſhall be, nor Angels themſelves can be a fit object of religion, or of that religious

religious worſhip which is commanded in the firſt Table, but only of Juſtice or of that dutie that is due to our neighbour which is contained in the ſecond Table: whence alſo thoſe arguments taken from the nature of the thing, doe exclude all adoration of the Creatures. *Acts* 10. 26. Riſe, for I my ſelfe alſo am a man: *Revel.* 22. 9. See thou doe it not, for I am thy fellow ſervant, and of thy brethren the Prophets, and of thoſe that keepe the words of this Booke, worſhip God. *Rev.* 22. 9.

5. But in this number and name, every one is by proportion included even in reſpect of himſelfe; for every one is firſt a neighbour to himſelfe, then to others. Whence alſo it is that there is no ſingular precept given whereby a man may be ordered toward himſelfe: for whileſt he is rightly ordered toward God, and toward his neighbour, he is alſo ordered toward himſelfe; but with this difference, that that diſpoſition whereby any is made fit to performe his duty to God and his neighbour, pertaines to his perfection; but he muſt alſo performe the ſame duties both to his neighbour and himſelfe, (but not to God, and himſelfe.)

6. But becauſe that manner whereby duties are to be exerciſed toward our neighbour, is with reſpect and affection to their good; hence this ſame vertue is called charity toward our neighbour. *Mat.* 22. 29. *Marc.* 12. 31.

7. In this charity there is alwayes love of union, of welpleaſedneſſe and good will, as in that love which is toward God; but there is alſo added oft times the conſideration of mercy, when the miſery of our neighbour is reſpected, which hath no place in our charity toward God.

8. But this band of Juſtice and affection of Charity ought alwayes to flow, and be derived from Religion toward God; for ſeeing Religion gives the chiefe honour to God, it cauſeth that obedience be given to his will in thoſe things alſo which doe immediatly reſpect the Creatures; whence all they who neglect their duty towards men, are denied to honour God, but rather doe contemne him. 1 *Sam.* 2. 30. Alſo charity towards God which is contained in Religion, doth of its own nature produce charity towards men, as they are in ſome ſort partakers of the Image of God:

whence alſo we are ſaid to love God in men, and men in God, which is one reaſon of that phraſe, beloved in the Lord.

9. Hence nothing is properly due to man which is contrary to Religion. *Acts* 4 19. & 5.29. Whether it be right in the ſight of God to obey you rather then God judge yee: we muſt obey God rather then men.

10. Hence alſo the truth of Religion cannot conſiſt with the neglect of Iuſtice, and Charity toward our neighbour. *James* 1. 27. Religious worſhip, pure and undefiled before God and the Father, is this, to viſit the fatherleſſe, and widdowes in affliction. 1 *Iohn* 4. 20. 21. If any one ſay I love God, and hate his bother, he is a lyar. This Commandement have wee from God, that he that loveth God, love his brother alſo.

11. Hence finally religion is beſt proved, and tried by Iuſtice, according to the frequent uſe of the Scripture, which argument notwithſtanding doth ſerue much more certainly for negation, then affirmation, if it be underſtood of the outward workes and offices of Iuſtice: becauſe ſuch workes of Iuſtice may be ſometime preſent, where true religion is wanting; but if true religion be preſent, they cannot be wholly abſent.

12. By the ſame reaſon alſo unjuſt workes doe more argue a man to be ungodly, then thoſe which are juſt doe argue a godly man: whence the workes of the fleſh are ſaid to be manifeſt. *Gal.* 5. 19. Which is not affirmed of the fruits of the ſpirit, *Verſe* 12.

13. The order of this charity is this, that God is firſt and chiefly to be loved by charity, and ſo is as it were the formall reaſon of this charity toward our neighbour: next after God we are bound to love our ſelves, namely with that charity which reſpects true bleſſedneſſe; for loving God himſelfe with love of union, we love our ſelves immediatly with that chiefe charity which reſpects our ſpirituall bleſſedneſſe: but we ought to love others whom we would have partakers of the ſame good with us, ſecondarily as it were; moreover others may be deprived of this bleſſedneſſe without our fault, but we our ſelves cannot; therefore we are more bound to will and ſeeke it for our ſelves then for others.

14. Hence

14. Hence it is that the love of our ſelves hath the force of a rule or meaſure unto the love of others: Thou ſhalt love thy neighbour as thy ſelfe.

15. Hence it is never lawfull to commit any ſin for anothers ſake, although our offence may ſeeme ſmall, and to be a chiefe good, which we ſhould ſeeke to another: for he that wittingly and willingly ſinneth hateth his own ſoule. *Pro.* 8.36.& 29.24. He that ſinneth againſt me, offereth violence to his own ſoule. He that partaketh with a thiefe, hateth himſelfe, and he that hearing curſing declareth it not.

16. Among other men none indeed ought wholy to be removed from the embracing of our charity, who is capable of bleſſednesſe; for if we love God above all things, no enmities will ſo far prevaile with us, but we may love our very enemies for God. *Mat.*5.39.*Rom.*12.17. 1 *Theſſ.*5.15. 1 *Pet.*3.9.

17. But among men thoſe are more to be loved then others, that come neerer to God, and in God to our ſelves. *Galatians* 6.10. Let us doe good to all, but eſpecially to the houſhold of Faith.

18. But becauſe they that believe, are more neere both to God, and to us alſo ſpiritually, then thoſe who doe not as yet believe, therefore alſo are they more to bee beloved.

19. Yet this is ſo to be underſtood, that it be referred to the time preſent and the immediat affection; for we may will the ſame good to ſome other as much or more in time to come, the grace of God and faith comming between; in which ſence that affection of the Apoſtle concerning the *Iſraelites* is to be taken. *Rom.* 9.3.

20. If among thoſe that are to be beloved there be no apparent diſparity neither in reſpect of God, nor in reſpect of us, then they are equally to be beloved.

21. But if any apparent diſparity appeare, either in their neereneſſe to God or to our ſelves, then he who exceeds in any neereneſſe, is more to be beloved; that is, when we cannot exerciſe the act of our love alike toward all, we are more bound to place our love on thoſe whom God hath by ſome ſpeciall neereneſſe or communion commended to us, then on

others. Therfore although weought equally to will the salvation of others, yet the exercise and care of this wil is chiefly due to those, that are neere joyned to us in some speciall respect; as a Souldier although he ought to wish well to all his fellow Souldiers, yet he is bound to take most care of those who are of the same band, and are next adjoyned in the same Ranke. This appeares in that example of *Paul*, who did more fervently desire the conversion of the *Israelites* then of other Nations; of which affection he gives this one reason, because they were his brethren, and kindred according to the flesh. *Rom.* 9. 3.

22. Yet in this prerogative of charity we must wish to those that are neere unto us, rather those good things which pertaine to that conjunction, whereby they come neere unto us, as spirituall good things to those who are most spiritually joyned to us, and naturall good things to those with whom we have a naturall neerenesse; not that those kind of good things are in our desires to be separated one from another, but because the very kind of conjunction, is as it were a beck from God, wherby he stirs us up to bestow our paines chiefly in this or that kind.

23. Hence it followes, first. That kindred in bloud, *Ceteris paribus* other things answerable, are more to be beloved then strangers, in those things which pertaine to the good things of this life: and among those that are neere in blood, those that are the neerest to be most loved.

24. Secondly, that some speciall friend is more to be beloved, then an ordinary kinsman in bloud, at least in those things, which pertaine to the common duties of this life, because friendshipmay be such that it may make a neerer conjunction then consanguinity it selfe considered by it selfe. *Prov.* 18. 24. For a friend is neerer then a brother.

25. Thirdly, that parents are to be loved more then any friend, because the neerenesse of parents is greater then of friends as touching the communicating of those things which are most intimate to us. 1 *Tim.* 5. 4. If any widow have children or nephewes, let them learne first to shew piety towards their own house, and to recompence their parents: for this is honest and acceptable in the sight of God.

26. Fourth.

26. Fourthly, that parents are more to be loved then children, in thoſe good things which ought to redound from the effect to the cauſe, as Honour, Eſteeme, Reverence, Thankfulneſſe and the like. But that children are more to be loved then parents in thoſe things which are derived from the cauſe to the effect; of which kind are, Maintenance, Promotion, Providence and the like.

27. Fifthly, that husbands and wifes are to be loved more then parents or children, in thoſe things which pertaine to ſociety and union of this life; for that is the greateſt neereneſſe, whereof it is ſaid, they ſhall be one fleſh. *Gen.*2.24. *Matthew.* 19. 5. Therefore ſhall a man leave his Father, and Mother, and ſhall cleave to his Wife, and they ſhall be one fleſh.

28. Sixtly, that they that have deſerved well of us are more to be beloved then others, and among thoſe, ſuch as have communicated ſpirituall good things to us are moſt to be beloved: let him that is taught in the word communicate to him that taught him, all good things, *Gal.*6.6.

29. Seventhly, that a community or whole ſociety is more to be beloved then any member of it, becauſe the conjunction of a part with the whole is greater then with another part; and therefore, that a prince whoſe life and ſafety is neceſſary or moſt profitable for the common good, is more to be beloved then any or divers of the common people, nay more then our ſelves in temporall things. 2 *Sam.*21.17. Thou ſhalt goe no more with us to battell, leaſt thou quench the light of *Iſrael.Lament.*4.20.

30. There be two Acts of charity toward our neighbour: Prayer for his good, and working of it. *Mat.*5.44. Love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt you and perſecute you.

31. This Prayer as it reſpects the honour of God, pertaines to religion in the firſt Table: but as it reſpects the good of our neighbour, it pertaines to Juſtice, and Charity toward our neighbour in the ſecond Table.

32. We muſt pray for all thoſe good things, which religion commands us to wiſh to him, whether they be ſpirituall, or corporall.

33. In this praying is included not only petition, but alſo giving of thankes, whereby we praiſe God for the good things which he hath beſtowed on our neighbours. *Romans* 1. 8,9,10.

34. To this praying is oppoſed that imprecation which tends to the hurt of our neighbour, which is called curſing. *Mat.*5.44.

35. Working of good toward our neighbour is an endeavour, concerning him, tending to his good; whence alſo it is called a good deed. *Matthew* 5. 44. And love in deed 1 *John* 3.18.

36. This working is diſtinguiſhed from praying; becauſe although prayer be alſo an endeavour tending to the good of our neighbour, yet it is not immediatly exerciſed about our neighbour, but it is directed unto God.

37. Yet unto this working thoſe endeavours muſt be referred which are exerciſed about other Creatures for our neighbours ſake; for then there is an efficiency in our actions of the ſame reaſon, as if it were exerciſed immediatly about our neighbour himſelfe.

38. Now this endeavour is either, by morall perſwading, or reall effecting.

39. An indeavour of morall perſwaſion is in propounding of good to be performed with arguments by which he may be ſtirred up to it.

40. And this is by admonition, and good example.

41. This admonition is taken generally for any warning, which is uſed by words, whether it be to procure and performe good to our neighbours, or to drive away and make up any hurt.

42. Therefore it containes in it our duty to teach and admoniſh. *Coloſ.*3.16. To obſerve others that we may whet them to love and good workes. *Heb.* 10.24. To exhort them alſo dayly. *Heb.*3.13. To comfort them againſt ſorrow and griefe. 1 *Theſſ.*4 18. And to correct them in a brotherly manner, if they be overtaken with ſome offence. *Gal.*6.1. *Rev.*19.17.

43. But this brotherly correction is then to be uſed; when we certainly know that the evill to be corrected is committed, when there is hope of ſome fruit, or good to follow upon our correction, either by the amendement of our brother that is fallen,

fallen, or by preſerving of others from partaking of the ſame; laſtly, when there is fit opportunity in reſpect of time, or perſon, and the circumſtances.

44. Unto this admonition is oppoſed conſent, or communion with others in their ſins. *Eph.* 5.7.11.

45. One is ſaid to be partaker of anothers ſin nine wayes; which are thus ſet down in Latine.

Juſſio, conſilium, conſenſus, palpo, recurſus,
Participans, mutans, non obſtans, non manifeſtans.

That is ſummarily, conſent is given to ſinners, by counſelling, defending, helping, permitting when we can hinder, and by holding our peace when we may profitably ſpeak. *Ro.* 1. 32.

46. Good example is a repreſentation of a good worke, whereby others may be ſtirred up to performe the like. 1 *Tim.* 4.12. *Tit.* 2.4.7. *Mat.* 5.16. 1 *Pet.* 2.12.

47. To good example ſcandall is oppoſed. 1 *Cor.* 10.32. 33. Give no offence to the *Iewes*, to the *Gentiles*, nor the Church of God.

48. A ſcandall is a repreſentation of an evill worke whereby others may either be ſtirred up to ſin (whence it is called προσκομμα or a cauſe of ſtumbling) or to be hindred or ſlackned from doing good, (whence it is called σκάνδαλα or a cauſe of weakning) and that is properly called a ſcandall, 1 *Cor.* 8 9,10. Take heed that your liberty be not an occaſion of ſtumbling to the weake, &c. *Rom.* 14. 21. Wherein thy brother ſtumbleth, or is offended, or is made weake.

49. There is in every evill worke which is made known to others the reſpect of a ſcandall. *Mat.* 18,6,7,8. Whoſoever ſhall be an offence. If thy hand, foot, eye cauſe thee to offend. If thy brother ſin againſt thee.

50. There is alſo ſometime a ſcandall in a worke of it ſelfe lawfull, if it be not expedient in reſpect of others. 1 *Cor.* 8.13. If my meat offend my brother, I will never eat fleſh, leaſt I offend my brother.

51. But an indifferent thing is ſaid to be expedient, or not expedient, when all circumſtances conſidered, it maketh, or maketh not to the glory of God, and edification of our neighbour.

52. There is no humane authority that can make that action law-

lawfull, whereby a ſcandall is given to our neighbour.

53. But then a ſcandall is ſaid to be given: either when ſome manifeſt ſin is committed, or at leaſt that which hath evident ſhew of ſin is committed, ſo that it becomes known to others; or when that is raſhly committed which is not neceſſary by Gods Command, and yet brings ſpirituall hurt to others: but much more if the perverting or troubling of our neighbour be by that very action directly intended.

54. But if there follow offence, not from the condition of our worke, but from the pure malice of others, then it is called an offence taken, as that of the *Phariſees*, which is not our ſin, but of thoſe who are offended. *Mat.*15.12,13,14 Knowſt thou not that the *Phariſees* were offended at that ſaying? Let them alone: they be blind leaders of the blind.

55. But although this offence taken cannot be avoyded by us; yet an offence given may and ought. For God never layes upon his a neceſſity of offending.

56. That ſcandall whereby one is ſaid (metaphorically) to offend himſelfe, or to give occaſion of ſinning to himſelfe, is by proportion referred to an offence given.

57. A reall effecting or procuring the good of our neighbour, is when we our ſelves performe ſomething which of it ſelfe tends to the good of our neighbour without his helpe comming between. *Heb.*13.16. To doe good, and to diſtribute forget not.

58. But although all acts of Juſtice ought to have charity joyned to it, yet there are ſome wherein Juſtice doth more ſhine forth, and others wherein charity doth more rule.

59. Hence that diſtinction ariſeth whereby ſome offices are ſaid to belong to Juſtice ſtrictly taken, and ſome belonging to charity; of which difference and formall diſtribution we have Chriſt the author. *Luke* 11.42. Ye paſſe by judgment and the love of God.

60. Thoſe are the acts of Juſtice which have in them the conſideration of a debt and equality in reſpect of others.

61. Thoſe are the acts of charity whereby the good of another is reſpected more then our debt.

62. The offices of Juſtice, are before, and of ſtraighter obligation then they which are of charity.

63. Hence

63. Hence we are more bound to pay our debts, then to give any thing of our own; and he that offends another, is more bound to ſeeke reconciliation then he that is offended.

64. There is in many things a double reſpect of Juſtice, one whereof reſpects the next end, and words of the Law, that bindeth, which is called Juſtice in the moſt ſtrict ſence; and and the other, reſpects the remote end and reaſon of the Law which is called equity or *epieikeia*.

65. The parts of this Juſtice are two, one whereof gives to every one his own, and it is called diſtributive Juſtice, the other reſtores to every one his own, and it may be called emendative Juſtice.

66 Diſtributive Juſtice cannot be rightly performed without a right judging of things and perſons, and a meete compariſon of things to things, and perſons to perſons, from whence ariſeth that proportion which they call geometricall.

67. Unto diſtributive Juſtice is oppoſed acception of perſons, whereby one is preferred before another in the diſtribution of good due, without juſt cauſe.

68. Emendative Juſtice is either Commutative, or Corrective.

69. Commutative Juſtice is equality of the thing given, and received.

70. Corrective Juſtice, preſuppoſeth ſome Injuſtice, and it is either civill or criminall.

71. Civill doth chiefly correct the injuſtice of the cauſe.

72. Criminall doth chiefly correct the injuſtice of the perſon.

73. To corrective Juſtice pertaineth revenge, and reſtitution.

74. Revenge is an act of corrective Juſtice, whereby puniſhment is inflicted on him, who hath violated Juſtice.

75. The end hereof ought to be the amendment or reſtraint of the offendor, quietneſſe and admonition to others, and ſo the preſerving of Juſtice, and of the honour of God. *Deut.* 13. 11. & 17. 13. & 19. 20. & 21. 21. That all *Iſrael* may heare, and feare, and do no ſuch iniquity in the midſt of thee.

76. Reſtitution is an act of corrective Juſtice, whereby another is ſet againe into the poſſeſſion of that thing of his own whereof he was unjuſtly deprived.

77. Hence an action binding to reſtitution muſt be againſt Juſtice ſtrictly taken, and not againſt charity only.

78. To this Injuſtice injury is oppoſed.

79. To charity is evill will oppoſed, whether it be formall by a direct intention, or virtuall by interpretation.

80. Unto this ill-will pertaines unjuſt diſcord, which if it break forth into ſeparation, eſpecially in thoſe things which pertaine to religion, it is properly called Schiſme.

CHAPTER XVII.

Of the honour of our Neighbour.

1. IUſtice toward our Neighbour doth either immediatly affect him, or by meanes of ſome action.

2. Juſtice which doth immediatly affect our Neighbour, doth either reſpect the degree of that condition in which our Neighbour is placed, or the condition it ſelfe abſolutly conſidered.

3. As it reſpects the degree of it, it is called honour which is commanded in the fift Commandement: which is ſaid to be the firſt Commandement with promiſe, *Eph.6.2.* Either becauſe it is the firſt of the ſecond Table, or becauſe it is the firſt Commandement in all the Law that hath a ſingular and proper promiſe joyned to it.

4. Here ſociety of men among themſelves is ſuppoſed and eſtabliſhed, private or œconomick, and publick or politick, wherein one ought to ſerve another being joyned together in mutuall duties of Juſtice and charity, that they may exerciſe and ſhew towards men that religion whereby they worſhip God.

5. Hence that ſolitary life which certaine Hermites have choſen to themſelves as Angelicall, and others imbrace for other cauſes, is ſo farre from perfection, that unleſſe it be perſwaded by ſome extraordinary reaſon (and that for a time only) it is altogether contrary to the law and will of God.

6. But

6. But becauſe humane ſociety is as a foundation to all other offices of Juſtice and charity which are commanded in the ſecond table of the law: therefore thoſe tranſgreſſions which do directly make to the diſturbance, confuſion and overthrow of this ſociety, are more grievous ſinnes, then the breaches of the ſeverall precepts.

7. But although politicall ſociety be eſtabliſhed of God as wel as Oeconomicall, yet as there is ſome certain form of this Oeconomicall (as alſo of Eccleſiaſticall ſociety) preſcribed to all people, it is not ſo of politicall; but it is left to their liberty, that (ſo as they preſerve their power whole) they may ordaine that ſociety, which makes moſt for the eſtabliſhing of religion and juſtice among themſelves.

8. And this is one reaſon why there is mention only of parents in the fifth precept; becauſe Oeconomicall ſociety only (which is plainly naturall) ſhould remaine one and the ſame throughout all ages, and nations: unto which that alſo is added, that this is the firſt degree, wherein is the fountaine and ſeminary of all ſociety; whence alſo the authority of all others in ſuperiour power is ſet forth and mitigated by the name of Father, 2 *Kings* 2.12. & 13. & 13, 14. *Gen.*41.8.43. 1 *Sam.*24.12. 1 *Tim.*5.1.

9. Honour is an acknowledgement of that dignity or excellency which is in another with a due teſtification of it.

10. It is called both an acknowledgement and teſtifying, becauſe it conſiſts neither in outward obſervance only, nor in inward only, but in both.

11. It is ſaid to reſpect excellency or dignity, becauſe we are not affected with reverence, but upon the apprehenſion of ſome excellency.

12. Hence that duty which is due to thoſe who are placed above us in ſome eminency, is commonly and moſt properly ſet forth under the name of reverence: but by a ſynecdoche it ſets forth every duty wherein the degree of dignity or excellency of another is reſpected, whether that degree be inequall in reſpect of us, or equall, *Rom.* 12. 10. In honour preferring one another, 1 *Pet.*3.7. Let men likewiſe dwell according to the knowledge of God, giving honour to the woman as to the weaker veſſell; according to that 1 *Pet.*2.17. Honour all men.

13. But it hath the first place among those duties which are due to our neighbour; First, because it comes neerest to the nature of religion and piety wherewith we worship God, whence also it is called religion or piety, not only by prophane authors, but sometime also in the Scriptures, 1 *Tim.*5. 4. Let him learne first to shew piety to his owne family, &c. Secondly, because it is the bond and foundation of all other justice, which is to be performed to our neighbour: for by vertue of this duty of those degrees which it doth respect, men lead a quiet and peaceable life with all piety and honesty, 1 *Tim.*2.2. which doth also seeme to be the proper reason of that promise which is adjoyned to this fifth precept, that thou mayest prolong thy dayes upon earth, because without this mutuall observance of superiours and inferiours among themselves, it could not be expected that the life of man should abide in its state.

14 Honour, as it respects the knowledge and opinion of others of him that is to be honoured, is called fame, *Eccles.*7. 1. or a good name, *Phil.*4.8.

15. Hence honour as it is the externall good of a man, doth not really differ from fame, but only in reason.

16. That office of honouring which we owe to all is to preserve that state of dignity which they have, without being hurt.

17. Unto this office those vices are opposed whereby the fame of our neighbour is hurt.

18. The good name of our neighbour is hurt when that estimation which ought to be had of him is diminished, 1 *Cor.* 4.13. Being defamed we pray. 2 Cor.6.8. By honour and dishonour, by evill report and good report.

19. We may diminish it either with our selves conceiving ill of him without just cause which is called rash judgement, *Mat.*7.1. 1 *Cor.*4.3. or with others also.

20. The good name of our neighbour is diminished with others, by words, deeds, gestures, or other signes.

21. This also is done sometime directly and formally, with an intention to hurt, and sometime virtually and indirectly, or of the nature of the thing, or by circumstances adjoyned.

22. When

22. When the fame of another is hurt by imputation of an evill of the fault or of puniſhment, if it be in his preſence, it is called either a reproach, or deriſion, or a ſlander; if it be in his abſence, it is called detraction.

23. Detraction is directly exerciſed about the evill of our neighbour foure wayes. 1. When a fault is falſly layd upon him. 2. When a ſecret fault is diſcovered without a juſt cauſe. 3. When a true crime is too much beaten upon. 4. When the deed is not diſallowed, but the intention is blamed.

24. It is indirectly exerciſed about the good of our neighbour foure wayes alſo. 1. Denying that good which is to be given to our neighbour. 2. Hiding it. 3. Leſſening it. 4. By praiſing it coldly.

25. The former wayes are contained in this verſe,

Imponens, augens, manifeſtans, in mala vertens.

26. The latter in this verſe,

Qui negat aut minuit, tacuit, laudatque remiſſe.

27. The good name of our neighbour is reſtored by retracting, or deſiring pardon, or ſometime alſo by recompenſing of it.

28. The duties of honour, belong ſome to unequals, ſome to equals.

29. Among unequals, it belongs to ſuperiours to excell in well deſerving, but to inferiours to reverence and give thanks.

30. Inequality is either in ſome ſimple quality, or in authority and power.

31. Inequality in a ſimple quality, is either in reſpect of age, or in reſpect of gifts.

32. They that are above others in age, ought to go before them in grave example, *Tit.* 2. 4. That old women teach the yonger women to be ſober.

33. They that excell in gifts, ought readily to impart the ſame to the profit of others, *Rom.* 1. 14. I am a debter both to the Grecians and Barbarians; to the wiſe, and the unwiſe.

34. They that are above others in power, are thoſe who have right to governe others, whence alſo power is wont to be called juriſdiction; whoſe duty it is to adminiſter juſtice and charity toward others in a certaine eminent way, according to that power which they have committed to them, *Iob.* 29.

14.

14,15. I put on justice, and my judgement covered me as a robe, and as a Diadem. I was as eyes to the blinde, and as feet to the lame. *Colos.*4.1. Masters, do that which is right and equall to your servants.

35. This justice is administred in charity, by protecting and ruling.

36. Protection is an application of power to defend others from evill, *Isay* 32.2. And a man shall be as an hiding place from the winde, and a covert from the tempest, &c. Whereunto also pertaines that providence whereby they provide necessary things for them, 1 *Tim.*5.8.

37. Ruling is an application of power to further others in good, *Romans* 13.4. He is the minister of God for thy good, 1 *Tim.*2.2. That we may leade a peaceable and quiet life in all godlinesse and honesty.

38. This ruling is exercised in directing and rewarding.

39. Direction is a propounding of that which is right and good, that it may be observed, *Ephes.*6.4. Fathers, bring up your children in the nurture and admonition of the Lord.

40. Unto this direction pertaines the making and promulgating of good lawes in whatsoever society of men it be.

41. Rewarding is a recompencing of that obedience which is performed or denied to direction, 1 *Pet.*2.14. both to take vengeance on the wicked, and for the praise of them that do well. So *Rom.*13.

42. Here distributive and emendative justice doth most shine forth: for although the justice in other men is the same, with that which is exercised in those superiours, yet it doth most shine forth if it be administred with a fit power.

43. Hence the right of revenging doth not properly belong to others then those that have super-eminent power, *Rom.*13.4. 1 *Pet.*2.14. by whom when it is rightly exercised, it is not the revenge of men, but of God, 2 *Chron.*19.6. Take heed what you do, for ye judge not for men, but for the Lord, who will be with you in the judgement.

44. They that are in higher power, ought to provide for the commodities of them over whom they are set in respect of their soules, that they may have meanes of salvation, *Ephes.* 6.4. In respect of their bodies, that they may have food, raiment, and fit dwelling.

45. And

45. And theſe are either private perſons or publick.

46. Private, are the husband in reſpect of the wife, parents in reſpect of children, and maſter in reſpect of ſervants: where the power of the husband is moderated with a certaine equality: the power of the maſter is meerely commanding: but the paternall power is as it were mixt.

47. They that are in publick authority, are either miniſters or magiſtrates.

48. But there is this difference betweene magiſtrates and miniſters of the Church. 1. Magiſtracy, (of this rather then of the other kinde) is an ordinance from man: but the ordinance of miniſters is from God, which is declared in the Scriptures, when the power of magiſtracy although it be ordained by God, *Rom.*13. 1. yet it is called an humane creature, 1 *Pet.* 2. 13. which name doth not at all agree to the lawfull miniſters of the Church. 2. Magiſtracy is an ordinance of God the Creator, and ſo belongs to all kind of men: but the Eccleſiaſticall miniſtery is a gift and ordinance of Chriſt the Mediator, and ſo doth not properly and ordinarily pertaine, but only to thoſe who are of the Church of Chriſt. 3. A magiſtrate hath juriſdiction joyned to his government, and ſo (if he be the ſupreme magiſtrate) upon juſt cauſe he may make and abolish lawes, and commit juriſdiction to others: but the miniſters of the Church (conſidered in themſelves) are meerly mandatory, that have nothing of their own, but whatſoever they do lawfully, they do it as in Chriſts ſtead who commands them, and ſo can neither make lawes, nor commit that power which they have received to others. 4. It belongs to magiſtrates to procure the common good both ſpirituall and corporall of all thoſe who are committed to their juriſdiction, by politick meanes, and a coercive power, 1 *Tim.* 2. 2. but it is miniſters duties to procure their ſpirituall good who are committed to them by Eccleſiaſticall meanes, *Acts* 20.28. *Heb.*13 17.

49. But they cannot be exactly diſtinguiſhed, in the things themſelves, the perſons and cauſes, about which they are occupied: for there is no thing, perſon, or cauſe ſo Eccleſiaſticall, but in ſome reſpect it may pertaine to the juriſdiction of the magiſtrate; neither is there any action ſo ſecular (ſo

it

it be done by a member of the Church) but, ſo far as it reſpects obedience to God, it may pertaine to the taking notice of by the Church.

50. Therefore the exempting of Eccleſiaſticall men (as they are called) from the juriſdiction of the civill magiſtrate, as alſo the unlooſing then from obedience due to Magiſtrates, and Parents, brought in by Papiſts under a pretence of Religion and perfection, is altogether contrary to the perfect Law of GOD.

51. In reſpect of this ruling which comes from the power of ſuperiors, there is due from inferiours, ſubjection and obedience. *Hebrewes* 13.17. Obey your leaders, and ſubmit your ſelves.

52. Subjection is an acknowledgment of their authority. 1 *Pet.*2.18. *Eph.* 5.22.

53. Obedience is the performance of thoſe things that are preſcribed. *Eph.*6.1.5.

54. This obedience ought alwayes to be limited according to the limits of power, which the ſuperior commander hath.

55. Hence we muſt not obey men in thoſe things which are againſt the command of God, for we muſt obey in the Lord, *Eph.*6.1. And in the feare of God. *Col.*3.22. Or alſo againſt the command of thoſe ſuperior perſons who have greater authority then they.

56. Hence alſo that obedience muſt not be blinde, or without examination of the precept: but an inferior ought to enquire ſo far as is requiſite for the matter in hand, whether the precept be lawfull, convenient and binding. *Acts* 4.19.

57. But if the precept be not lawfull, then an enduring of the puniſhment wrongfully inflicted, hath the place and force of obedience. 1 *Pet.*2.19.20.

58. In reſpect of the good that is communicated either by the gifts, or by the power of ſuperiors, inferiors doe owe ſubmiſſive thankfulneſſe.

59. Thankfulneſſe is a deſire to recompence benefits received.

60. For it is a certaine welwiſhing affection, having reſpect and

and proportion, to the benefit of another, yet ſo that it muſt not be contained in the affection it ſelfe, but muſt be manifeſted in anſwerable indeavour.

61. Thankfulneſſe indeed is the common duty of all men, who have received any benefit from others, but there is a certaine ſingular way of thankfulneſſe, of inferiors towards ſuperiors, which is declared in that word, when thankfulneſſe is ſaid to be ſubmiſſive.

62. Hitherto pertaines the relieving of their neceſſity, whether they ſtand in need of ſubſtance, helpe, or counſell. *Gen.*45.9.

63. This thankfulneſſe, which reſpects thoſe by whoſe benefit we doe under God ſubſiſt, namely our parents, and country, or thoſe who ſuſtaine the ſame perſon with them, is called piety. 1 *Tim.*5.4.

64. The duty of equalls towards all their equalls is, that one prefer another in honour: *Rom.*12.10. *Eph.*5.21.

65. Friendſhip is towards ſome that are joyned neerer in love and communion. *Prov.*18.24.

66. The beginning of all honour to be given to our Neighbour, eſpecially of that which is due to ſuperiors and equalls, is humility.

67. This humility is a vertue, whereby one doth ſo moderate his eſteeme of himſelfe, that he will not in any kind attribute any thing to himſelfe above that which is meete for him. *Phil.*2.3. In humility of mind thinking every one better then himſelfe.

68. Unto humility is oppoſed pride and envy.

69. Pride is an inordinate affection of a mans owne excellency.

70. This affectation of a mans own excellency if it be exerciſed about good things that we have, it is called boaſting: if about thoſe things which we would ſeeme to have, it is called arrogancy: if about the fame and eſteeme which we ſeeke with others, it is called vaine glory: if about dignities, it is called ambition: if about the undertaking of matters, which are beyond our ſtrength, it is called preſumption.

71. Envy is a ſorrow for the good of our Neighbour, be-

cause it seemes to diminish our own excellency. *Num.* 10.29.

72. For if there be feare of anothers good, because we see some evills like to come from thence either to others, or to our selves, it is not envy, but an honest feare, *Pro.* 28.28.

73. If the cause of sadnesse be not that another hath good, but that we have not, and that good is to be wished for by us, then it is not envy, but emulation. *Rom.* 11.14.

74. If the cause of sadnesse be the unworthinesse of him, who enjoys that good, then it is not properly envy, but indignation. *Pro.* 29.2.

75. Yet all these affections if they exceed measure, are wont to be noted in the Scriptures under the name of envy. *Psal.* 37. *vers.* 1.7. *Pro.* 3.31.

CHAPTER XVIII.

Of humanity toward our Neighbour.

1. IUstice which respects the condition of our Neighbour absolutely considered, doth either respect the person of our Neighbour, or his outward commodities.

2. That which respects his person doth either respect his life, or his purity.

3. That which respects his life is humanity, and it is commanded in the sixt Commandement. For seeing here mans life is properly provided for, or as the Scripture speakes; *Gen.* 9.5.6. The soule of man and the bloud of man; all that duty which is here handled is rightly set forth under the name of humanity.

4. This Commandement doth not properly treat of the life of the brute Creatures, because they are in mans power, *Gen.* 9. 2.3. Neither have they common society with man: yet because a fit disposition toward the life of man doth infer some respect to another image of his, which is found in other living Creatures: and cruelty against them is wont to declare a certaine inhumane disposition, or by little and little accustome to it: therefore clemency and inclemency towards the

the brute Creatures, doth pertaine alſo hitherto as a certaine appendix.

5. Humanity is a vertue whereby we are inclined to preſerve the life of our Neighbour, and quietneſſe thereof by lawfull meanes.

6. But this is performed two wayes, namely by ſupplying things helpfull, and hindering things hurtfull.

7. But ſeeing the life of man which ought to be perſerved is twofold, ſpirituall and corporall, hence the duties of humanity are ſome ſpirituall, and ſome corporall.

8. The ſpirituall dutie is to doe all things according to our power, which may further the edification of our Neighbour.

9. Of this kind are, prayer, good example and admonition, which are required of all.

10. For although theſe immediatly in regard of their next end, be generall duties of charity, yet mediatly and in reſpect of the remote end, they pertaine to the furtherance of the ſpirituall life of our Neighbour. *Iames* 5.20.

11. There is the like reaſon, of ceaſing from due offices pertaining to the ſalvation of our Neighbout, of conſenting with other in their ſins, and of offence given to them, which are ſins oppoſed to thoſe duties: for theſe doe alwayes hurt the ſpirituall life of our Neighbour, *Ezec.*3.18.& 13.19.& 33.6.8. *Rom.*14.15. 1 *Cor.*8.11.

12. But although as the ſoule is more noble then the body, ſo the ſpirituall life is of greater price then the corporall; and ſo thoſe ſins which doe make againſt the ſpirituall life of our Neighbour are greater, (an equall compariſon being made) then thoſe which hurt the body: yet they doe not ſo really pertaine to the hurting of our Neighbour: becauſe hurting and bodily death it ſelfe is wont to be brought on men, by neceſſity of coaction: but ſpirituall death cannot be brought upon one by another unleſſe he be in ſome ſort willing and doe conſent, ſo that his own action is the immediate cauſe of it.

13. Alſo it is required of ſuperiors that have power, and authority, that they ſtudy to further the ſalvation of inferiors by their authority.

14. There be divers degrees of our duty toward the corporall life of our Neighbour, that it may be kept quiet and safe.

15. The first degree hereof is, in those vertues which doe keepe us far from any hurting of our Neighbour.

16. Of this kind, are Meekenesse, Patience, Long-suffering, and placablenesse, or pardoning of wrong.

17. Meekenesse is a vertue which doth moderate anger. *Pro.* 17.17. 1 *Cor.*13.4. *Numb.*12.3. Now the man *Moses* was very meek; above all men who were on the face of the Earth. *Gal.*5.22. The fruits of the spirit restraining of anger, goodnesse, gentlenesse.

18. Unto this is opposed, slowne sse and wrath.

19. Slowne sse is a want of Just anger. 1 *Sam.* 12.13.

20. Wrath is an inordinate stirring up of anger. *Gen.* 49. 7. Cursed be their anger because it was fierce, and their wrath because it was cruell. *Eccles.* 7. 10. Be not hasty in thy spirit to be angry, for anger resteth in the bosome of fooles.

21. The degrees of wrath are, provoking of the mind waxing hot, and hatred.

22. Patience is a vertue which moderates anger that is stirred up by grievous wrongs. *Luke* 21. 19. *Colossians* 1. 11. 1 *Thess.* 5. 14.

23. Long-suffering is a continuance of patience, although it have beene long provoked. *Proverbs* 14. 29. & 15. 18. & 16.32.

24. Placablenesse is a vertue whereby we doe easily forgive a wrong done to us. *Mat.* 8.21.22. *Luc.*17.3.4.

25. The second degree of this duty is in those vertues, which doe cherish society of life, as, concord, and benevolence which hath joyned with it, curtesie, affability, and equanimity.

26. Concord, is a vertue whereby we doe easily agree with others in those things that are good. *Philippians* 1.27. & 2.2.& 4.2.

27. Benevolence is a vertue whereby we wish all things prosperous to others. 1 *Cor.*13.4. Charity is kind.

28. Unto these are opposed discord, dissention and enmity, &c. *Gal.*5. 20.

29. A third degree of this duty is in those indeavours whereby the life it selfe of our Neighbour, is defended, furthered, and cherished.

30. An indeavour to defend, promote, and cherish the life of our Neighbour, doth containe all those duties, whereby we may be conserving causes of the life of man. *Pro.*24.10.

31. Unto these are opposed all those sins, whereby the life of men is hurt, as fierceneſſe, cruelty, & the like. *Pro.*20.10.

32. All these are contained under the name of Homicide.

33. Homicide is the injust killing of a man.

34. Now that killing and hurting also is unjust, which is either not done by a just authority, that is, that that is publick, or which is equall to publick; or not upon a just cause, or not in due order, or upon an intention that is not just; for those foure conditions ought alwayes to concurre to a just killing; if one of them be wanting, Homicide is committed.

35. Also rash anger must be referred to Homicide, so far forth as it tends to the hurting of the life of our Neighbour. *Mat.*5.22 Whosoever is angry with his brother unadvisedly.

36. But in those words it is given to understand that all anger is not condemned, for that only is reproved which is rash, that is, which hath no just cause, or observes no just measure. Otherwise the force of anger, as zeale of God, is often commended. *Gen.*30.2. *Ex.*11.8 & 16.20. & 23. 19. *Numb.* 16.15. & 31.14. 2 *Kings* 13. 19. And hatred it selfe, *Psalme* 139.21.22.

37. This is for the most part peculiarly belonging to the sixt precept, that those things which are forbidden, may sometime (in another consideration) be not amisse, and sometime well and rightly done in obedience toward God.

38. So he that killeth another upon meere chance, to whom he gave no cause, whilest he is about a lawfull worke when and where it is lawfull, fit diligence being used, doth not sin. *Deut.*19.5.

39. Such also is the reason of a necessary defence, so as desire of revenge be wanting. For this is an unblameable defence granted to every one.

40. Sometime also God is obeyed by killing. *Deut.*13.9. Namely when it is done by authority, and command from God, 1 *Sam.*15.18.19.

41. No man hath power from God, by common Law to kil that man of set purpose whose innocency he knoweth of.

42. Neither is there any power of man, which can give sufficient authority to any subject, to slay him, whom he knowes to be innocent, and not to deserve death.

43. Therefore a war can never be just on both sides, because there cannot be cause of death on both sides.

44. Neither is it lawfull in any war to intend their occasion who are not in some sort partakers of such like cause.

45. But if there be present a lawfull cause, together with a just authority and intention, and a just manner be used, the war it selfe, or warfare, is not against Religion, Justice, or Charity. *Num.*31.3. 1 *Sam.*18.16 & 25.28. 1 *Chron.*5.22. *Luc.*3.14. *Rom.*13.4. 1 *Pet.*2.14.

46. Also the same conditions observed, it is lawfull for those who have skill in weapons. 1 *Chron.*5.18. *Psal.*143.1. To offer and apply their help to lawfull Captaines, to make war. *Luc.*3.14. 1 *Cor.*9.7.

47. No Law of God permits any one to kill himselfe.

48. Yet it is lawfull and just sometime for one to expose himselfe to certaine danger of death.

49. Nay sometime the case is wherein one may and ought to offer himselfe to death. *Ionah.*1.12.

CHAPTER XIX.

Of Chastity.

1. IUstice which respects the purity of our Neighbour is Chastity.

2. Chastity is a vertue whereby the purity of his person is preserved in respect of those things which pertaine to generation. 1 *Thess.*4.3,4,5.

3. The parts of Chastity are two, shamefastnes and honesty.

4. Shamefastnesse is a part of chastity drawing back from impurity, which is in the same sence also called bashfulnesse.

5. Honesty is a part of chastity leading to those things, which become purity.

6. Shame.

6. Shamefaſtneſſe and honeſty are radically in the inward choiſe of a man, but ſignificatively in the outward converſation.

7. Hence chaſtity is chiefly named ſhamefaſtneſſe, as it doth take away the outward ſignes of impurity: and it is called comlineſſe, as it putteth the outward ſignes of purity.

8. Unto ſhamefaceneſſe, modeſty is chiefly referred, and to comelineſſe gravity.

9. Modeſty is a vertue whereby we containe our ſelves within the bounds of fleſhly deſire.

10. Gravity is a vertue whereby the *decorum* of purity is obſerved.

11. Chaſtity is virginall, conjugall, or viduall.

12. But this diſtribution is not of the *Genus* into *Species*, but of the adjunct into his ſubjects.

13. For chaſtity is the ſame in reſpect of the eſſence in all, but it admits ſome accidentall differences, according to the different ſtates of thoſe by whom it is obſerved,

14. For virginall is that which ought to be kept by a virgin untill ſhe contract mariage. 1 *Cor.*7.34.

15. Conjugall is that which ought to be kept in wedlock. *Tit.* 2. 5.

16. Viduall is that which is to be kept by Widowes. 1 *Tim.*5.7.

17. Unto conjugall chaſtity mariage lawfully contracted and obſervance is referred. *Mat.*19. 6. 1 *Tim.*2.14. *Heb.* 13.4. 1 *Pet.*3.1.2.4.

18. For this is the difference between ſingle eſtate and maried, that though chaſtity may and ought to be obſerved in ſingle eſtate, yet ſingle eſtate of it ſelfe maketh nothing to chaſtity: but wedlock hath both of it own nature a certaine purity in it ſelfe, as it is an ordinance of God, and alſo by vertue of that inſtitution, it becomes a meanes, to preſerve purity and chaſtity.

19. Mariage is the individuall conjunction of one man and one woman by lawfull conſent, for a mutuall communion of their bodies, and ſociety of life among themſelves.

20. It is of one man with one woman. *Gen.*2.22. *Malac.*2. 15. *Mat.*19.4,5. 1 *Cor.*7.2. *Levit.*18.18.

21. For

21. For that perfection of friendship, and mutuall offices, such as matiage is cannot be had but between one and one.

22. Therefore *Polygamy*, even that which was in use with the ancient Fathers, was alwayes a violation of the Lawes of Mariage, neither was it of old tolerated by God by any other dispensation, then that whereby he is wont to tolerate mens, infirmities, and ignorances, and to turne them to God.

23. To a lawfull consent is required first, that the persons to be joyned be fit: Secondly, that the consent it selfe be agreeable to the nature of the thing and the Law of God.

24. That the persons may be fit is required. 1. A just distance of blood, *Levit.* 18.

25. For neerenesse of flesh hinders mariage by reason of a certaine speciall reverence due to our own flesh, contrary to which is that conjugall familiarity which is signified in that phrase. Doe not uncover her nakednesse. *Levit.* 18.6.7. And following.

26. That distance of degrees, either of kindred or affinity, which is propounded, *Levit.* 18. to be observed, is of common and perpetuall right; for the violation of it was among those abominations, wherewith the *Gentiles* themselves are said to have polluted the Land. *Vers.* 27.28.

27. Yet it is not in all things of such essentiall morall right, but it may admit exception, either upon meere necessity urging, as in the beginning of the world, or upon a speciall command of God. *Deut.* 25.5.

28. Spirituall kindred or neerenesse (as they call it) brought in by the Papists between him that baptiseth, or the God-father, and the God-son or God-daughter, as they call them baptised, as an impediment of lawfull matrimony, is an idle, and tyrannicall devise of superstition.

29. Secondly, there is also required in the person that is to contract Matrimony, ripenesse of age, 1 *Corin.* 7.36. Which if it should be wanting, she could not contract other covenants of lesse moment, much lesse this so great a covenant.

30. That this consent be conformable to the nature of the things, there is required aforehand. 1. Consent of parents, if they be as yet in their power, 1 *Cor.* 7.36.37.38.

31.2. Consent also of the persons contracting ought to proceed

ceed from certaine and deliberate counsell, without compulsion or deceit.

32. This conjunction is said to be individuall, because from the nature of the thing it selfe, it hath the same ends with the life of man, *Rom.*7.1,2,3. 1 *Cor.*7.39.

33. They therefore that have concubines, who doe contract between themselves, for a time, doe not marry according to Gods ordinance and allowance, but doe filthily elude it.

34. Neither doth this perpetually depend upon the will only and covenant of the persons contracting: for then by consent of both parts a covenant so begun may be unlooſed again, as it useth to be between master and servant: but the rule and bond of this covenant is the institution of God, whence also it is in the Scriptures sometime called the covenant of God, *Prov.*2.17.

35. This institution of God whereby he establisheth the individuall fellowship of husband and wife, doth respect the good of mankind in a just conservation of it by a certaine education, and hereditary succession of children, which cannot be done without an individuall conjunction of parents.

36. Therefore lawfull marriage cannot be unlooſed before death, without most grievous guilt of him who is the cause of it.

37. No not infidelity or heresie in either part doth give a just cause of separation. 1 *Cor.*7.12, 13.

38. But if one party make separation with obstinate pertinacy, the other party in that case is freed. 1 *Cor.*7.15.

39. This conjunction is for the communication of bodies, because there is in marriage first sought an holy seed. *Malac.* 2.15. And secondarily a remedy against carnall desires which are now since the fall in men, who have not a singular gift of continency, so unbridled, that (unlesse they be helped by this remedy) they doe as it were burne them, that is, make them unfit for pious duties, and make them run headlong to unlawfull and foule mixtures, 1 *Cor.*7.2.9.

40. Hence the body of the husband is said to be in the power of the wife, and the body of the wife in the power of the husband, so that they ought to give due benevolence one to another without defrauding, 1 *Cor.*7.3,4,5.

41. Hence also the vow of single life, as it takes place among the Papists, is not a vow of chastity, but of diabolicall presumption, a snare of the conscience, and the bond of impurity.

42. Also society of life, and that most intimate, for mutuall comfort and helpe, is among the ends of mariage: for seeing a man must leave his father and mother, and cleave to his wife, *Ge.*2.24. And seeing the woman is said to be made a meet help unto man, *Gen.*2.18. This helping society doth not only pertaine to the propagation of mankind: but it must be extended to all the duties of this life.

43. All these are mutuall between the husband and wife, and ought to be observed of equall right, as touching the essence or summe of the matter, yet so as that difference of degree which comes between the husband and the wife (that the husband governe, and the wife obey) be observed in all these things. 1 *Pet.*3.7. 1 *Cor.*11.7,8,9,10. *Eph.*5.33.

44. Unto chastity luxury is opposed in a more strict sence, whereby it sets forth an unlawfull use of those things, which pertaine to generation, which in the same sence is called, uncleanesse inordinate affection, and evill concupiscence. *Col.*3.5. Lasciviousnesse. *Rom.*13.13. The disease of concupiscence 1 *Thess.*4.5.

45. Unto Luxury are reckoned all the helping causes, effects, and signes of it as unchast lookes. *Iob.*31.1. *Pro.*9.13. 2 *Pet.*2.14. *Mat.*5.28. Noddings, Kissings, Embracings, Touchings, Dancings, Showes, Songs, Gestures, and the like. *Gal.*5.15.

46. Unto the helping causes of Luxury are referred, Gluttony and Drunkennesse. *Ro.*13.13. *Eze.*16.49. *Pro.*23.31.33.

47. Unto the effects, and signes of it are referred lasciviousnes, and lascivious habit, *Pro.*7.11. And obscene speech. *Eph.*5.4.

48. The kinds of Luxury are. 1. Scortation, which is the mixture of a single man with a single woman, 1 *Cor.*6.16. Whether it be *Stuprum*, whordome, which is the deflouring of a woman otherwise honest: or fornication properly so called, which is the mixture with a dishonest woman, or a whore. 2. Adultery, when at least one of the persons offending is married or betrothed. 3. Incest, when those are mixed together which are neere in the flesh. 4. Rape, when force is added to Luxury. 5. Mixture against nature.

49 Adul-

49. Adultery is moſt properly and eſſentially againſt marriage, the band and covenant whereof it breakes of it own nature; and ſo is the proper and juſt cauſe of a divorce, which is not to be admitted for many other ſins, although they be more grievous.

50. A juſt divorce doth diſſolve the band it ſelfe of mariage.

CHAPTER XX.

Of commutative Juſtice.

1. IUſtice which reſpects the outward benefit of our Neighbour by a certaine appropriation is called commutative Juſtice, becauſe it is chiefly uſed in changings.

2. This Juſtice is a vertue whereby every mans own is given to him in externall commodities.

3. Now that is ſaid to be every mans own, whereof he hath a lawfull dominion:

4. Dominion is a right to diſpoſe perfectly of a matter ſo far as Lawes permit. *Mat.* 20. 15.

5. There be two parts of a perfect dominion, propriety and the uſe of it. *Luc,* 20. 9. & 10. 1 *Cor.* 9. 7.

6. Now theſe are ſometimes ſeparated, ſo as the propriety is in one, and the uſe for a time in the power of another.

7. This Juſtice is exerciſed, in the getting and uſing.

8. The Juſtice of getting depends upon the cauſe of the dominion.

9. The cauſe and reaſon of a dominion is called a title.

10. A juſt title is a juſt occupying, an inheritance, a gift, a reward, or a contract.

11. A juſt occupation is a lawfull taking of things which were belonging to no body before, yet may become ſome bodies.

12. Thoſe things are ſaid to belong to no body which are not poſſeſſed, neither are in any ones dominion.

13. In this ſence all things are ſaid to have been common in the beginning of the world, and alſo after the flood: becauſe they belonged to no man by poſſeſſion or peculiar dominion,

minion : and ſo were propounded in common to every one that did firſt take or occupie, whereunto alſo pertaines, that bleſſing of God upon man-kind. *Gen.*1.28. Fill the earth and ſubdue it, and beare rule over every beaſt, and over all foules of the Heaven, and over all the beaſts that creepe upon the Earth, which is alſo repeated after the flood; Be fruitfull, increaſe and fill the Earth.

14. Of the ſame condition alſo are now thoſe Iſlands of the Sea; and parts alſo of the continent which were never inhabited.

15. Of the ſame right alſo are all thoſe things which did once belong to ſome body, but afterward ceaſed to belong to any, which are wont to be called things vacant or forſaken.

16. But things that are loſt are not to be accounted with theſe, unleſſe there have been due diligence uſed to find out the true owner : for otherwiſe although they be not corporally detained from another, yet in right, with will and mind they are poſſeſſed.

17. Hence thoſe wares that to lighten the Ship are caſt into the Sea, or are by ſome Shipwrack brought to ſhore, are not to be accounted for things vacant or forſaken.

18. Unto this occupying is captivity referred, which is an ocupying cauſed by right of war juſtly undertaken.

19. An inheritance is a ſucceeding into the goods of another, by vertue of his juſt will. *Levit.*25.45,46. *Num.*27.8.9. 10. & 11.

20. A gift is a free beſtowing of a good thing. 1 *King.*10.10. & 13.

21. A reward is the recompencing of a worke done.

22. A contract as t pertaines to this place, is a communicating of a good thing upon an agreement binding to it : the forme of which is, I give, that thou mayeſt give, or I give that thou mayeſt doe, or I doe that thou mayeſt doe, or I doe that thou mayeſt give.

23. Unto poſſeſſion by contract is to be referred. 1. Buying, when a thing is had upon a certaine price, 2. Letting, when the uſe of a thing is granted for a certaine reward. 3. Borrowing, when a thing is taken to be rendred freely againe, in the ſame, generally called *mutuum* : or to be reſtored in the

ſame

ame ſpeciall, called *commodatum*, to which a pledge or *depoſitum* may be reckoned.

24. About theſe matters a lawfull occupation, or courſe of living, is converſant, belonging to all men, except thoſe who enjoy publick offices, of whom we have ſpoken before at the fift Commandement: for ſuch occupations of life, although they doe from the nature of the thing pertaine to the common good, and ought to be thither directed by men; yet they doe withall belong to the private good of this life in getting, and keeping the goods of this life. *Eph.*4 28. 2 *Theſſ.*3.11.12.

25. All are bound who are not exerciſed in greater offices, and doe not prepare themſelves to them, to exerciſe ſome ſuch occupation. 1 *Tim.*5 13. *Gen.*3.19. According to that of the apoſtle, if any will not labour, let him not eat. 2 *Theſſ.*3.10.

26. Neither is it enough that one labour, unleſſe he labour that which is good. *Eph.*4.28. That is, doe follow that occupation of life, which agrees with the will of God and the profit of men: ſtudying quietneſſe and diligence. 1 *Theſſ.*4. 11.12. & 2 *Theſſ.*3.12. Unto which are oppoſed ſlothfulneſſe, voluntary beggery, vaine, curious, unclean arts: and an unneceſſary care of other mens matters, which is called. *Buſibodines.*

27. But to what ſingular kind, of occupation every one ought to apply himſelfe, that depends partly upon the inward endowments and inclinations which he hath. 1 *Pet.*4.10. And partly upon outward circumſtances whereby he is caried more to one courſe of life then to another.

28. But becauſe there is a ſingular providence of God exerciſed in directing ſuch matters; therefore every one is rightly ſaid to be aſſigned to this or that kind of life, as it were by Gods reckning.

29. But although in reſpect of this divine providence ſuch a ſpeciall occupation of life is wont to be by proportion called by Divines a vocation: yet this is not ſo to be taken, as if that vulgar men were as well ſeparated by God to their occupations, as a believing man is to live well, or a Miniſter of the word to fulfill the worke of the Miniſtery: for neither is there any where in the Scriptures, either any ſuch thing declared, or the title it ſelfe of vocation, ſimply and properly given to any vulgar occupation.

30. For the Apostle, 1 *Cor.*7.20. When he makes mention of vocation, doth not set forth any certaine occupation of this life, (for circumcision and uncircumcision, service and freedome, are not occupations of life or just callings) but he distributes, as it were, the calling of the faithfull, by the subjects, when he shewes that some are called being servants, and some being free, as appeares *Verse* 24. Where he unfolds the variety of calling by that divers state and condition, in which the called are found: neither doth he there command that every one abide in that state in which he was called: for he permits a servant to aspire to freedome, *Verse* 21. But he teacheth that there is no difference of a free man and a servant, in respect of Christ and christian calling, *Verse* 22.

31. In the defect of such possessions poverty consists, and riches in the abundance of them, 1 *Iohn* 3.1.

32. Riches lawfully gotten, though in their own nature they be not morall good things, yet they are good gifts of God. *Pro.*22.4.

33. And poverty hath the respect of a punishment or affliction, *Pro.*21.17.

34. Therefore there is no perfection, in casting away or forsaking riches, unlesse the speciall will of God require it. *Acts* 20.25.

35. But evangelicall poverty which is spirituall, may consist with great riches, as in *Abraham*, *Iob*, &c.

36. Also propriety and distinction of dominions is the ordinance of God and approved of him. *Pro.*22.2. 2 *Thess.*3.12.

37. In this right of dominion both in getting and using commutative Justice is exercised, the summe whereof is that we possesse our own, not anothers, and that without the hurt of others.

38. But the foundation of this Justice is placed in the lawfull keeping of those things we have.

39. Unto this keeping is required parsimony and frugality. *Pro.*21.15.

40. Parsimony is a vertue whereby we make only honest and necessary expences.

41. Frugality is a vertue whereby we order our matters, with profit and benefit.

42. The

42. The perfection of this Justice properly flowing from Charity is in Liberality.

43. Liberality is a vertue whereby we are inclined to communicate our commodity freely to others, by the Will of God. 2 *Cor.*8.14. *Rom.*12.13. *Levit.*25.35. *Pſ.*37.19.

44. Unto liberality pertaines not only a free giving, under which is comprehended the forgiving of a debt: but alſo free lending. *Luc.*6 34. And hoſpitality, *Ro.* 12. 12. 1 *Pet.*4 9.

45. Almes properly ſo called doth conſiſt in this liberality, when it is done upon taking pitty on the calamity of our Neighbour.

46 Theft in the larger ſignification is oppoſed to a juſt title of dominion.

47. Theft is an unjuſt taking away of that which is another mans againſt the will of the owner. *Eph.*4.28.

48. Taking away comprehends, taking, detaining, and damnifying.

49. A thing is ſaid to be anothers, which is anothers, either in reſpect of propriety, power, or poſſeſſion.

50. In divers cauſes the owner upon right of humanity is ſuppoſed to conſent, to the beſtowing of ſome part of his goods, although he hath not actually teſtified his conſent, and then the reſpect of theft ceaſeth. *Deut.*23.24 25.

51. But ſeeing that which is another mans is taken away either ſecretly or by force: hence there are two kinds of this ſin, namely theft ſpecially ſo called, and Rapine or Robbery. *Exod.*22.1. *Hoſ.*6.8 9. *Luc.* 8.21. 1 *Cor.*6.8.9.

52. Unto theft is referred all fraud which is uſed in buyings, or ſellings, or in any other unlawfull getting.

53. Theft in the common wealth is *Peculatus* when things that belong to the community are taken away, and *Annonæ flagellatio*, when the buying and ſelling of corne or other things is made deerer then is fit, by monopolies, or the like arts.

54. Unto rapine are referred oppreſſion, *Eſay* 3.14. and extorſion, *Luc.*3.14. 1 *Sam.*2.12.

55. Unto parſimony and frugality is oppoſed profuſion, which is an immoderate beſtowing of thoſe things which we have.

56 Unto

56. Unto Liberality is opposed covetousnesse, which is an immoderate keeping of those things which we have, *Prov.* 11.24. Or a greedy desire of those things wee have not, 1 *Tim.*6.9.

CHAPTER XXI.

Of telling Truth. Veracity.

1. IUstice which doth affect our Neighbour mediatly, is Veracity and contentation. For by that our Neighbour is affected, by meanes of his credit, and by this by meanes of some worke or action of ours belonging to some Commandement going before.

2. Veracity is a vertue, whereby we are inclined to observe truth in giving testimony. *Mat.*23.22 *Eph.*4.25 *Psal.*15.2.

3. Of this telling truth in giving testimony, the ninth precept doth properly handle, and not of those things only or chiefly which pertaine to the fame of our Neighbour; For fame pertaines to that honour, the consideration whereof is had in the fift precept: neither is it to be put after riches and the profits of this life, whereof it was handled in the eight Commandement. *Pro.*22.1. Neither doth a testimony true or false pertaine to the fame of others only, but also to their possessions, and life it selfe. *Pro.*30.14.

4. It is also manifest that the words themselves of this precept doe most directly respect proceeding in judgement, *Numb.*35.30. *Deut.*17.6. & 19.15. In which places many other things are handled beside fame, although they ought also to be extended to all publick, politick, and sacred testimonies. 1 *Cor.*15.15. *Iohn* 1.7, 8.15. 19.32.34.

5. Hence actions in places of judgement, have not only approbation, but also direction from this precept; namely that judgements ought alwayes to be grounded on fit testimony, (unlesse there be that evidence of the matter which needs no witnesse) or at least strong and violent (as they call them) presumptions, which are equall to testimonies.

6. The

6. The words of a teſtimony muſt alwayes be uſed in that ſence as they are underſtood, or are thought to be underſtood by thoſe to whom the witneſſes endeavour to give credence, without equivocation, doubting, or mentall reſervation.

7. Truth in a teſtimony is threefold. 1. When that which is ſaid is conformable to the thing which is in hand. 2. When it is conformable to the mind of him that ſpeaketh. 3. when tis conformable both to the thing and to the mind.

8. The ſecond truth is that which is moſt properly looked at in a teſtimony and in veracity: yet the third is required in thoſe things, a certaine knowledge of which we are either bound or profeſſe to have.

9. This veracity is in a ſimple aſſertion, or in a promiſe.

10. The truth of an aſſertion is alwayes thus far neceſſary that if we affirme any thing, it doe conſent with the mind and our judgement.

11. Alſo ſometime an aſſertion it ſelfe is neceſſary when either Juſtice or Charity requires it of us.

12. Juſtice requires it in publick judgements of the Judge, of the plaintife, the defendant, of the witneſſe, of the advocate, the notary, and the proctor, and out of judgement when we are bound to beare witneſſe by ſome ſpeciall right.

13. Charity requires this when good comes to our Neighbour by it, without equivalent hurt to our ſelves or others.

14. Truth of a promiſe is called fidelity.

15. Fidelity is a vertue, whereby we are inclined to keepe conſtantly our credit given.

16. This Fidelity is the foundation of civill Juſtice, and all agreements, and contracts: for a reciprocall promiſe is a contract.

17. To the truth of a teſtimony is oppoſed a Lye. *Eph.* 4 25.

18. A lie is properly a teſtimony, whereby one pronounceth otherwiſe then is in his heart. *Act.* 5. Whence is that phraſe in Scripture of a double heart, of a man that is a lyer. *Pſal.* 12. 3.

19. But becauſe a thing pronounced, doth not conſiſt only in outward words, but chiefly in their ſence; therefore the ſame words which are true in one ſence, in another ſence become a lye. *Mat.* 26. 61.

29. Ironies, fables, jeſts, repeatings alſo of falſe things, and

the like are not lies, becauſe they are not teſtimonies; and they are not teſtimonies becauſe they are not confirmed by the credit and authority of the ſpeaker.

21. An intention of deceiving, although it doe almoſt alwayes accompany a falſe teſtimony, yet it is not of the eſſence of it, neither is it neceſſarily required to a lie; for although one know that he with whom he hath to doe cannot be deceived by his lie; yet if he have an intention in ſpeaking to affirme that which is falſe, he lyeth no leſſe then if he had hope of deceiving.

22. An intention of hurting doth indeed increaſe the miſchiefe of a lie: but it maketh not the nature of it: for if a man out of jeſting or a deſire to pleaſe and be officious, confirme that by his credit which he knowes to be falſe, it is a lie: pernicious of its own nature, if not to others, yet to the author himſelf: as it is in thoſe who are given to flatteries or boaſtings, or are delighted in confirming monſtrous fables or fictions unto others.

23. An intention to ſpeake that which is falſe, makes a lie, although that which is ſpoken be moſt true.

24. The aſſeveration of a thing incertaine for certaine, is accounted with a lie although we thinke it to be true.

25. Alſo that ſecrecy whereby one doth not ſpeake the truth when Juſtice or Charity requires it, doth partake of the nature of a lie.

26. But when neither Juſtice nor Charity requires to give teſtimony, then the truth or part of it may be concealed without ſin. *Ier.* 38.27.

27. Among lies, thoſe are more hainous, in which the teſtimonie is more ſolemne, as in publick judgements, which are chiefly reſpected in the words of the ninth precept, in ſacred matters, and in the like. *Mat.* 26.59. 1 *Cor.* 15.15.

28. Hence ſubſcriptions, teſtimonies, or commendatory letters, given againſt the knowne truth are foule lies.

29. That diſſembling which conſiſts in deeds or ſignes, and not in words, is not properly a lie: unleſſe the ſame either of their own nature, or by ſome certaine appointment, have the force and uſe of ſpeech: as, 1 *Sam.* 20.20.21.22. *Mat.* 26 49: Becauſe ſuch deeds and ſignes that are not verball, have no certaine

certaine and determinate ſignification, ſo as they can have the force of a teſtimony.

30. Therefore ſuch diſſembling is ſometime lawfull, as in warlike ſtratagems. *Ioſ.*8.

31. But it is made unlawfull when in reſpect of the end or manner it fights with religion, Juſtice or Charity.

32. Unto fidelity is oppoſed perfidy or unfaithfulneſſe.

33. A lie is committed in a promiſe, if there be not an intention of doing that which is promiſed, unfaithfulneſſe is committed, if there be not an anſwerable indeavour to performe the ſame. therefore a lie and unfaithfulneſſe, may be joyned together, and they may be alſo ſevered.

34. When a teſtimony toward our Neighbour is confirmed by an oath, then the oath is an adjunct of that teſtimony: and although it doe in it ſelfe reſpect God only, yet in this uſe it reſpects our Neighbour alſo.

35. Therefore perjury in ſuch a teſtimony is directly and immediatly a ſin againſt reverence due to God: but mediatly it violates alſo that Juſtice which is due to our Neighbour.

36. Aſſeveration is the manner of a teſtimony whereby the ſincerity of the witneſſe, and the certitude of knowledge which he hath of the thing witneſſed, is declared: whence alſo it is not unfitly by ſome called a proteſtation, becauſe it produceth a witneſſing by explication.

37. Therefore in an aſſeveration there is not a ſecond conteſtation comming to the former as there is in an oath: but an illuſtration of one and the ſame thing.

38. Neither is there any calling upon God in a mere aſſeveration, which is eſſentiall to an oath.

39. Yet an aſſeveration is not convenient but to the more grave teſtimonies, for it is as it were a middle degree between a ſimple teſtimony and an oath.

40. We muſt moſt of all abſtaine from thoſe aſſeverations in our common ſpeech, which have ſome ſhew of an oath.

CHAPTER XXI.

Of Contentation.

1. COntentation is a vertue, whereby the mind doth rest in that portion that God hath given him. 1 *Tim.* 6. 6. *Heb.* 13 5. *Phil.* 4. 11.

2. This Contentment is commanded in the tenth Commandement, as appeares by the words themselves, neither is it any way meet that this Commandement be referred to that inward and originall purity of righteousnesse, which is the fountaine of all obedience; for that is not generally commanded in any one Commandement, but in all: neither doth it more pertaine to the second table which is the condition of this precept, then to the first.

3. Yet because of all vertues which are contained in the second table there is none more internall, or more intimate to primitive righteousnesse then contention, and we are as it were led by the hand from this, to contemplate and seeke that; therefore that purity is not unfitly by occasion of this precept handled here.

4. Unto this contentation is joyned joy for the prosperity of our Neighbour as of our own. *Rom.* 12. 15.

5. In that contentment and joy consists the top and perfection of all charity toward our Neighbour. In which respect also contentment is in a certaine manner the perfection of godlinesse and a godly man. 1 *Tim.* 6. 6. For godlinesse is great gaine (μετ' αὐταρκείας) with contentment, or producing the perfection of contentment.

6. Hence it is commanded in the last precept according to that order which proceeds from the more imperfect to the more perfect, and from that which is more known to that which is lesse knowne.

7. For this is a duty most perfect, and most unknowne to us by nature, that whatsoever we conceive or will, it be joyned with the good of our Neighbours.

8. There-

8. Therefore although this of its own nature hath the first place among duties to our Neighbour, as the foundation of all the rest, yet because it is last in having a being in man corrupted, therefore it is commanded in the last place.

9. Unto Contentation is opposed concupiscence. *Heb.* 13. 5.

10. But by concupiscence is not understood the power and faculty of lusting, and desiring which is naturall: nor the act or operation of that naturall faculty which is also naturall and lawfull, neither the whole inclination of our nature which is corrupt, which is not specially condemned in any one precept, but in the whole Law: nor all those chiefe actuall lusts which are inordinate, a great part whereof is contrary to religion and condemned in the first table; nor lastly, all lusts which tend to the hurt of our Neighbour, for those which have a deliberate consent, and purpose of prosecuting joyned with them, are condemned in the severall Commandements: But that desire whereby the mind is first instigated, and tickled, with desire of the good things which are our Neighbours, although it be not yet come into the mind to get them by unlawfull meanes, 1 *Kings* 21. 2. *Mar.* 10. 19.

11. By reason of that affinity, or neere consanguinity which those first motions of injustice have with originall corruption, whence they doe arise, they are wont by many to be as it were confounded with it. But. 1. Originall sin, is as it were an inbred habit, perpetually dwelling in us, having it selfe in respect of the existence alwayes in the same manner, whilest we live here; but these motions are transient actions proceeding from that habit. 2. That sin dwelling in us, is no more originall, then a generall principle of all vitious actions, but those acts, which are condemned in this place are manifestly circumscribed, as having respect only to our neighbour.

12. The Apostle himselfe, *Rom.* 7. doth plainly open this precept by a Synecdoche of the operations of sin, for concupiscence, *Ver.* 7. is the same with the affections of sinners, *Ver.* 5. And with concupisence effected by sin, *Ver.* 8. And so must necessarily be distinguished from sin dwelling in him. *Ver.* 7.

13. Neither is it any marvaile that the *Pharisees* (of whom *Paul* was one) did not acknowledge the first motions of con-

cupiſcence to be ſins, ſeeing the ſame is yet ſtiffly denied by their coſen germans, the Papiſts.

14. They that divide this laſt precept of concupiſcence into two, ſo as one is of coveting the houſe, and the other of coveting the wife, with that which followes in this matter. 1. They are forſaken of all reaſon. 2. They are conſtrained either to roote out altogether the ſecond precept of the firſt Table, or to turne it at leaſt into a needleſſe appendix of the firſt, that they may ſeeme to retaine in ſome ſort the number of ten words, or rather (which is evident in many of them) that obſcuring the force of the ſecond precept, they may with ſome ſhew remove it from themſelves, and their ſuperſtitions, they are conſtrained to teare in ſunder this tenth precept. 3. They cannot certainly deſigne which is the ninth, and which is the tenth precept, becauſe in the repetition of the Law, *Deut.* 5. 27. Coveting of the wife is put before the coveting of the houſe 4. They can declare no diſtinct injuſtice, between theſe covetings, whence alſo it comes to paſſe, that they themſelves in explaining the decalogue, doe alwayes joyne or rather confound the ninth and tenth precept. 5. The very words of the decalogue, doe expreſſely note one precept when they forbid one act. Thou ſhalt not covet, and one common object whatſoever is thy Neighbours.

15. There is referred to concupiſcence as a cauſe, the inordinate love of our ſelves, which is called φιλαυτία, 2 *Tim.* 3. 2.

16. This ſelfe-love is the foundation and originall in a ſort of all ſins, not only againſt our neighbour, but alſo againſt God himſelfe. 2 *Tim.* 3. 4.

17. This concupiſcence is that which is diſtributed by *John*, into that which is of the fleſh, reſpecting thoſe things which pertaine to food and luſt, and into that which is of the eyes, reſpecting thoſe things which pertaine to outward delight and profit: and into that which is of the pride of life, reſpecting thoſe things which pertaine to the glory and pompe of this world. 1 *John* 2. 16.

18. Unto joy and well-pleaſednesſe in the proſperity of our Neighbour is oppoſed, envy, or an evill eye. *Mat.* 20. 15. And ἐπιχαιρεκακία or rejoycing in the hurt of our Neighbour. *Pſ.* 70. 3. 4. *Obad.* 12.

19. In

19. In this last precept that perfection of Justice is commanded, which is in some sort explained throughout the whole second table: as in the first precept of the first table, all Religion is in a certaine manner commanded, so that in the first precept of the first table is contained that first and great Commandement, Thou shalt love God with all thy heart: and the second table like to this, thou shalt love thy Neighbour as thy selfe, is contained in the last of the second Table.

20. From this perfection which shines forth in any one of these precepts it is manifest, that a perfect and accurate fullfilling of the Law, is impossible even to the faithfull, by that grace which is bestowed upon them in this life. For seeing (as it is well said) the rule and measure of our obedience is in affirmatives, Thou shalt love with all thy heart: and in negatives, thou shalt not covet, both of which is impossible in this life, it doth necessarily follow, that none can exactly satisfie the Law.

21. In this life we know only in part, 1 *Cor.* 13.9. And therefore we act only in part: we have received only the first fruits of the spirit. *Rom.* 8.23. And therefore we cannot exactly observe a Law altogether spirituall. *Rom.* 7. 14. We carry about us flesh that lusteth against the spirit, *Gal.* 5.17. Therefore we cannot obey without concupiscence, inclining and drawing another way, Finally we are not perfect, *Phil.* 3. *Verse.* 12. We cannot therefore performe perfect obedience: but we have alwayes need to have that petition in the heart, and in the mouth, forgive us our debts.

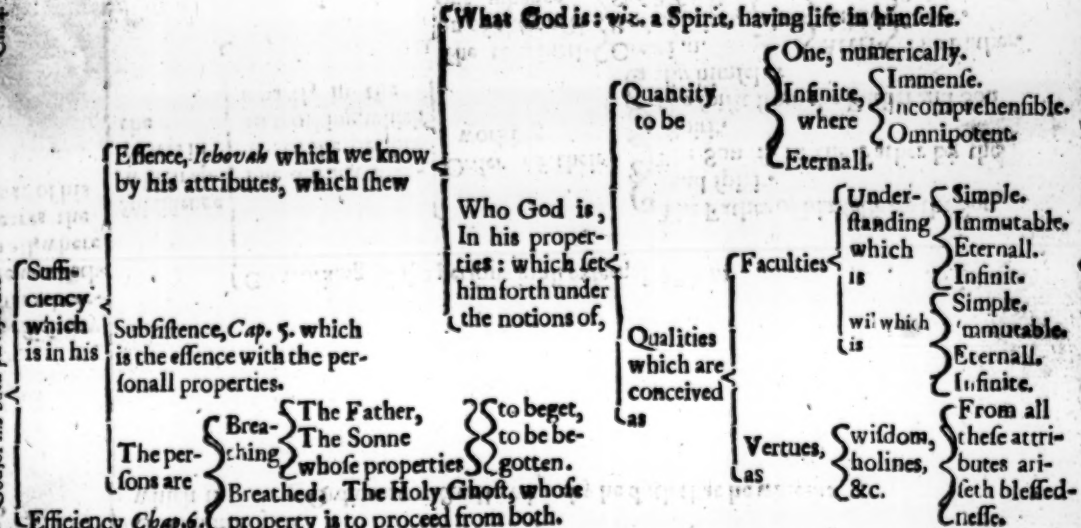
22. Yet it is truly and rightly said that the yoke of Christ is easy, and his burden light. *Mat.* 11.30. And his Commandements are not grievous. 1 *John* 5.3. Because the Law is there considered. 1. As it is observed by the faithfull who delight in it. *Rom.* 7.22. *Psal.* 119.14.16. Not as it ought to be observed; for that observation brings rest unto the soules of the faithfull. *Mat.* 11.29. Although imperfection cleaving to them is grievous and troublesome to them. 2. In respect of the spirit, not in respect of the flesh. *Matthew* 26. 41. 3 Remission of sin and of all imperfection which cleaves to our indeavours being joyned with it. 4. In comparison of the Letter of the Law which killeth. 5. A comparison

also

also being had of the reward appointed by God to imperfect obedience begun : in which sence even all afflictions are counted light. 2 Cor. 4. 17. The easinesse therefore and lightnesse of the Law of God is not in the proportion of it to our strength : but in the grace of our Lord Jesus Christ, and the Love of God together with the Communication of the Holy Spirit : which is with all those that love the Law of God,

Amen.

FINIS.


That which may be known of God, or his back parts, is his
Sufficiency which is in his
Efficiency Chap. 6.
Essence, Iehovah which we know by his attributes, which shew
Subsistence, Cap. 5. which is the essence with the personall properties.
The persons are
Breathing
Breathed.
The Father, The Sonne whose properties
The Holy Ghost, whose property is to proceed from both.
to beget, to be begotten.
What God is: viz. a Spirit, having life in himselfe.
Who God is, In his properties: which set him forth under the notions of,
Quantity to be
One, numerically.
Infinite, where
Immense.
Incomprehensible.
Omnipotent.
Eternall.
Qualities which are conceived as
Faculties
Understanding which is
Simple.
Immutable.
Eternall.
Infinit.
will which is
Simple.
Immutable.
Eternall.
Infinite.
Vertues, as
wisdom, holines, &c.
From all these attributes ariseth blessednesse.

Lib. 1. Ch. 6.

- Gods efficiency is that whereby he worketh all in all, where appeares the manner of his
  - Essence which is, Omnipotency, which is
    - Absolute whereby he can doe more then he wills,
    - Ordinate or actuall, whereby he doth that he willeth:
  - Subsistence which appeares in the
    - Co-working of the persons in all externall actions
    - The distinct manner of the persons in working, which is partly in the
      - Order of their working
        - The Father of himselfe by the Son, and spirit.
        - The Son from the Father by the Spirit.
        - The spirit from the Father and Son by himselfe.
      - The termination of their actions, whence
        - Creation, Redemption, Sanctification } is Attributed to
          - The Father.
          - Sonne.
          - Spirit.

Lib. 1.
Ch. 7.

In Gods Decree appeares his { Constancy, Truth, Faithfulnesse } It is done with counsell, in which is {
- A scope or end propounded, *viz.* His glory.
- An Idea or platforme in his holy mind, which is sometime called { Intelligence, Science { Omniscience, Prescience, } Sapience, Prudence, Art, } This knowledge of God is { *Scientia simplicis Intelligentiæ.* or, *Scientia visionis but not Mediâ.* }
- An intention or well pleasing of the will, which is { Free, Effectuall { Partly { Secret. Revealed. } } }

Lib. 1.
Ch. 8. & 9.

Gods Efficiency is in { Creation which is { Active { Things created are } Passive } Immediatly perfect, { The highest Heavens, The Angells that inhabit them, excelling in { Cleere reason. Liberty of will. Power. Agility. } } Mediatly perfect which have an existence { Incompleat in the first masse, Compleat where the { Manner { 1. A command. Let it be. 2. An approbation. Tis good. 3. Ordination. To an end. 4. Sanction. That it so continue. } Order in six dayes where { His Wisdome, in fore things. His Power. His Goodnesse. } } } Providence is, Chap. 9.

Man the Epitome of all the World, his excellency is in Gods Image, which is, { Inward, the perfection of { Body absolutly fitted, Soule immortall exceeding in { Her faculties { Understanding, will, } Gifts { Wisdome, Holinesse, Righteousnesse, } } } Externall, his dominion over the Creatures }

Lib.1.Cap.9.

Providence is
- Immediat
- Mediat
- Ordinary law of nature
- Extraordinary
- A miracle.

Conservation,

Gubernation,
- Common to which belongs
  - The Law of Nature.
  - A naturall inclination.
  - A naturall instinct.
  - Obedientiall power.
- Speciall, *cha.* 10.

By force hereof second causes are
- Stirred up,
- Applied,
- Ordered,
  1. Limited.
  2. Some good drawn out of them.

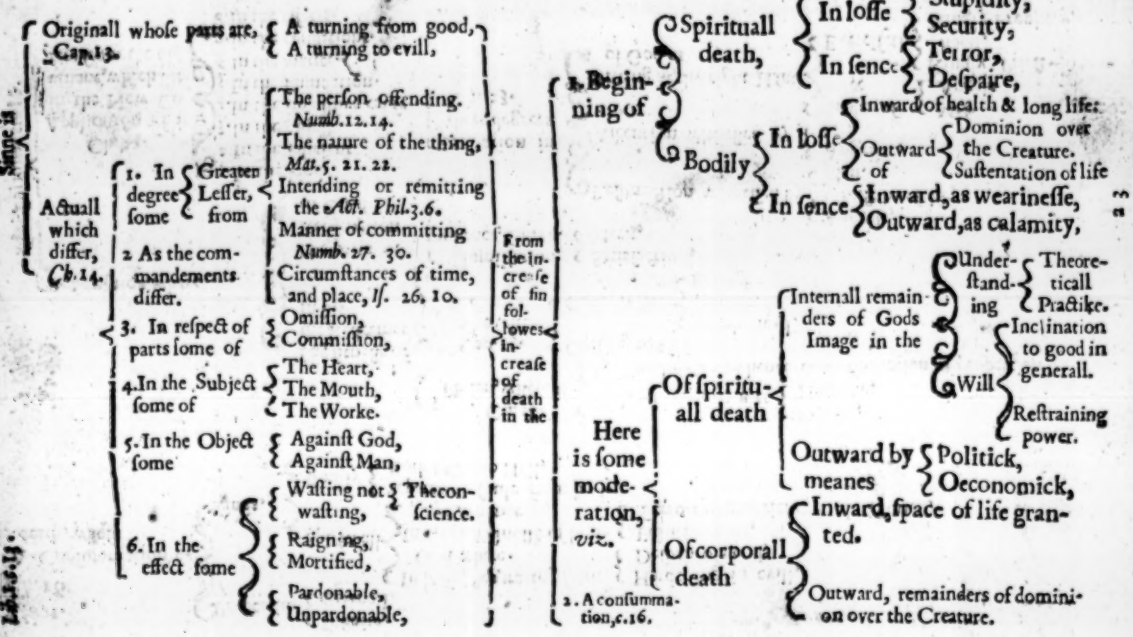
Lib.1.Ch.10.

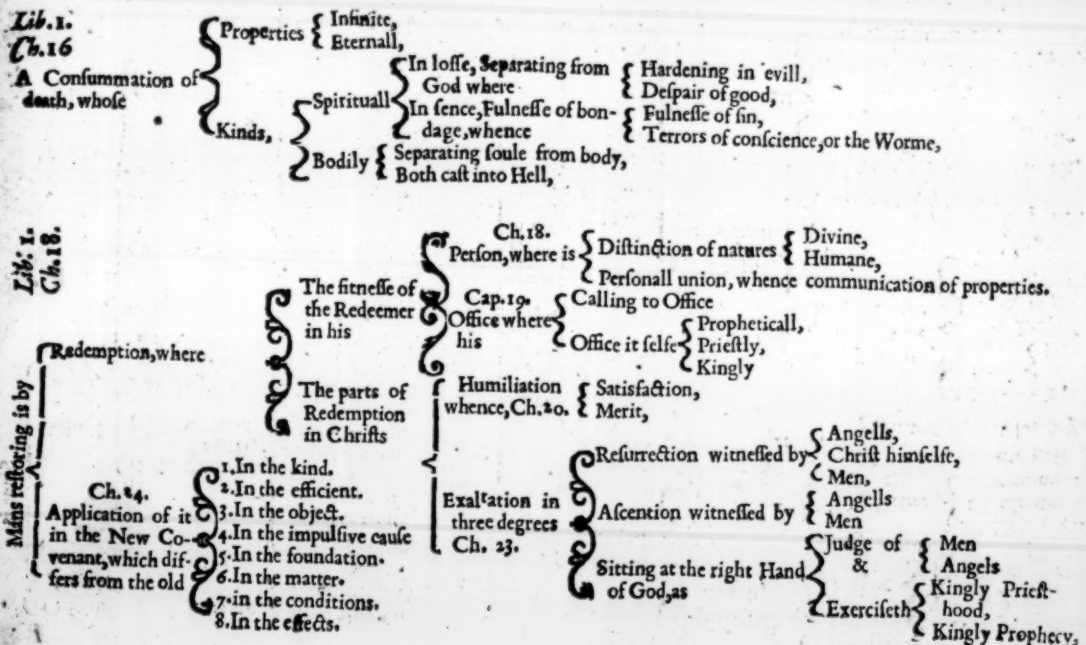
Speciall Gubernation, Is of reasonable Creatures, and it consists in
- Teaching.
  - Making a Law by
    - Commanding
    - Forbidding,
  - Establishing it by
    - Promising,
    - Threatning,
- Fulfilling.

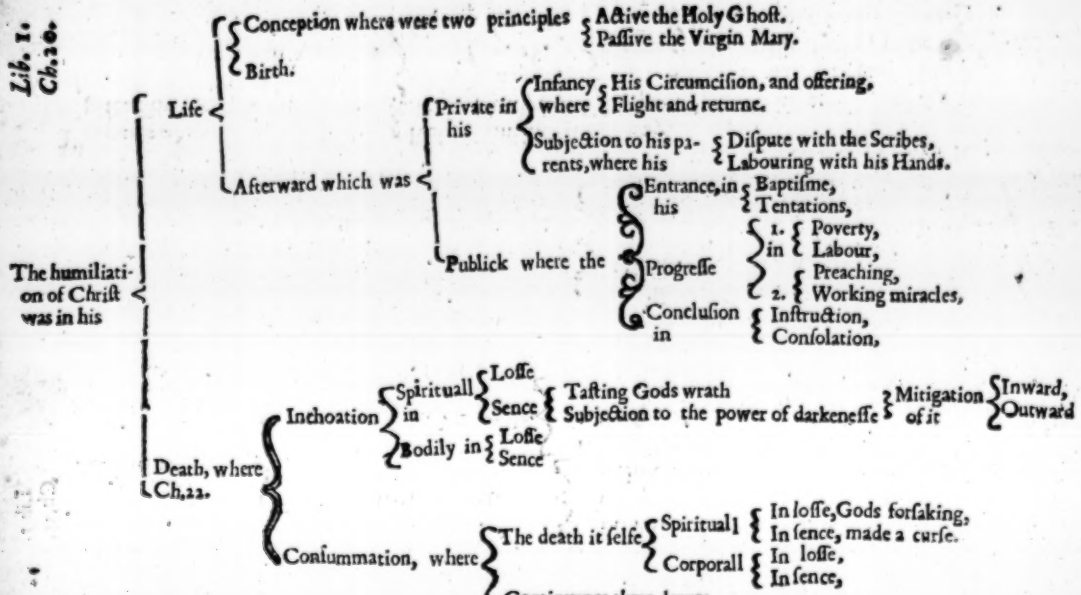
And it is of Angells by
- A speciall Law,
- Ordering the event of Men,
  - Confirmation of some,
  - Permission of others,

Gubernation of man was in
- Prescribing a Law to which was annexed
  - A Sacrament of life,
  - A Sacrament of death,
- Ordering the event, *cap.*10. where
  - Mans fall, where
    - Sin in
      - Causes
        - Principal, the abuse of his free-will.
        - Adjuvant
          - Satan
          - The woman,
      - Consequents *ca,*12.
        - Gultinesse and filthinesse
        - Punishment where appeares Gods
          - Holynes.
          - Justice.
          - Mercy.
    - Propagation by
      - Imputation,
      - Reall communication,
  - Restoring, *cap.*18.

And it consisteth in death which hath
- Degrees
  - Beginning,
  - consummation.
- Members
  - Losse
  - sence.
- Kinds
  - Spirituall.
  - Corporall.


Originall whose parts are, Cap. 13.
A turning from good,
A turning to evill,
Sinne is
Actuall which differ, Ch. 14.
1. In degree some
Greater
Lesser, from
The person offending. Numb. 12. 14.
The nature of the thing, Mat. 5. 21. 22.
Intending or remitting the Act. Phil. 3. 6.
Manner of committing Numb. 27. 30.
Circumstances of time, and place, Isa. 26. 10.
2 As the commandements differ.
3. In respect of parts some of
Omission,
Commission,
4. In the Subject some of
The Heart,
The Mouth,
The Worke.
5. In the Object some
Against God,
Against Man,
6. In the effect some
Wasting not consuming,
The conscience.
Raigning,
Mortified,
Pardonable,
Unpardonable,
From the increase of sin followes
Increase of death in the
1. Beginning of
Spirituall death,
In losse
Stupidity,
Security,
In sence
Terror,
Despaire,
Bodily
In losse
Inward of health & long life:
Outward of
Dominion over the Creature.
Sustentation of life
In sence
Inward, as wearinesse,
Outward, as calamity,
Here is some moderation, viz.
Of spirituall death
Internall remainders of Gods Image in the
Understanding
Theoreticall
Practike.
Will
Inclination to good in generall.
Restraining power.
Outward by meanes
Politick,
Oeconomick,
Of corporall death
Inward, space of life granted.
Outward, remainders of dominion over the Creature.
2. A consummation, c. 16.


Lib. 1.
Ch. 16
A Consummation of death, whose
Properties
Infinite,
Eternall,
Kinds,
Spirituall
In losse, Separating from God where
Hardening in evill,
Despair of good,
In sence, Fulnesse of bondage, whence
Fulnesse of sin,
Terrors of conscience, or the Worme,
Bodily
Separating soule from body,
Both cast into Hell,
Lib. 1.
Ch. 18.
Mans restoring is by
Redemption, where
The fitnesse of the Redeemer in his
Ch. 18.
Person, where is
Distinction of natures
Divine,
Humane,
Personall union, whence communication of properties.
Cap. 19.
Office where his
Calling to Office
Office it selfe
Propheticall,
Priestly,
Kingly
The parts of Redemption in Christs
Humiliation whence, Ch. 20.
Satisfaction,
Merit,
Exaltation in three degrees Ch. 23.
Resurrection witnessed by
Angells,
Christ himselfe,
Men,
Ascention witnessed by
Angells
Men
Sitting at the right Hand of God, as
Judge of
&
Men
Angels
Exerciseth
Kingly Priesthood,
Kingly Prophecy,
Ch. 24.
Application of it in the New Covenant, which differs from the old
1. In the kind.
2. In the efficient.
3. In the object.
4. In the impulsive cause
5. In the foundation.
6. In the matter.
7. In the conditions.
8. In the effects.


The humiliation of Christ was in his
Life
Conception where were two principles
Active the Holy Ghost.
Passive the Virgin Mary.
Birth.
Afterward which was
Private in his
Infancy where
His Circumcision, and offering,
Flight and returne.
Subjection to his parents, where his
Dispute with the Scribes,
Labouring with his Hands.
Publick where the
Entrance, in his
Baptisme,
Tentations,
Progresse
1. in
Poverty,
Labour,
2.
Preaching,
Working miracles,
Conclusion in
Instruction,
Consolation,
Death, where Ch. 22.
Inchoation
Spirituall in
Losse
Sence
Tasting Gods wrath
Subjection to the power of darkenesse
Mitigation of it
Inward,
Outward
Bodily in
Losse
Sence
Consummation, where
The death it selfe
Spirituall
In losse, Gods forsaking,
In sence, made a curse.
Corporall
In losse,
In sence,
Continuance three dayes.

Lib. 1. Ch. 25.

- Predestination, is
  - Election in three acts.
    - To will the glory of his Grace,
    - To appoint some to partake of it,
    - An intention to prepare and direct meanes,
  - Reprobation in three acts.
    - 1. To will the setting forth of Justice,
    - 2. To appoint some in whom it shal be manifested,
    - 3 An intention to direct the meanes.

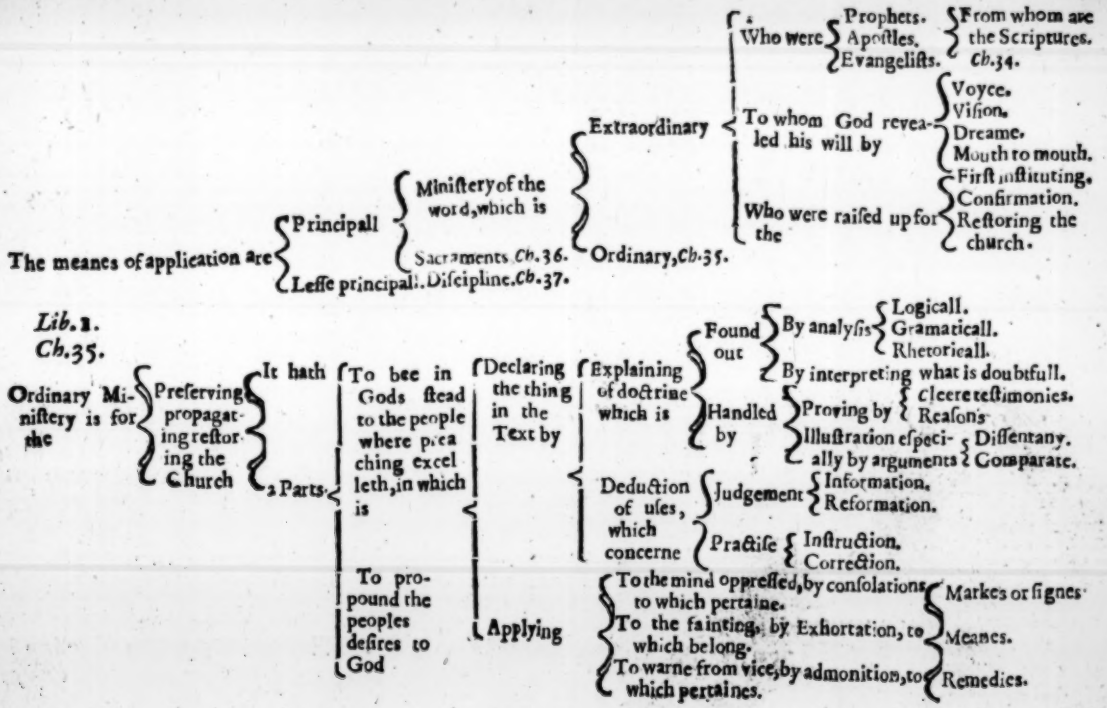
- The parts of application are
  - Union in calling, where, *ch.* 26.
    - The offer of Christ.
      - Outward,
      - Inward,
    - Receiving of him.
      - Passive whereby a principle of grace is ingenerated.
      - Active by an ellicite act of Faith which brings forth Repentance.
  - Communion, which bringeth a change of state,
    - Relativein
      - Justification, *ch.* 27.
      - Adoption whose, *c.* 28.
    - Absolute, *ch.* 29.
      - Proper adjunct: the witnesse of the spirit.
      - Effects
        - Christian liberty pertaking of Christs dignity to be a pure use of the Creatures.
          - *King, Priest, and Prophet.*

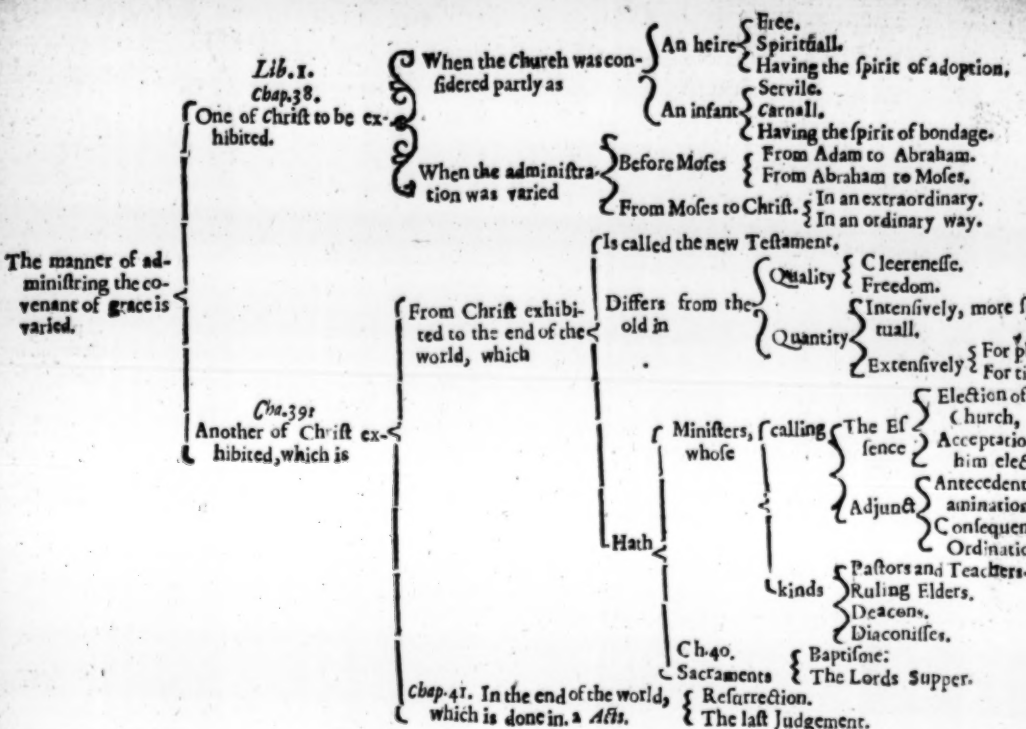
Lib. 1.
*Ch.*29.

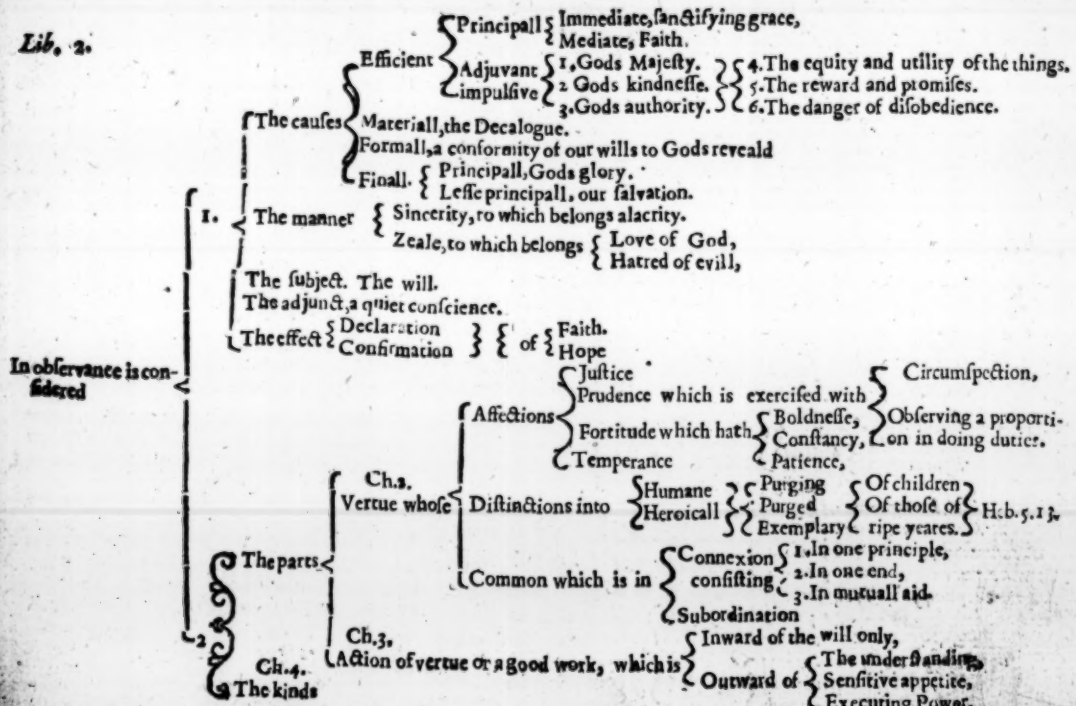
- The absolute change of state is in
  - Sanctification which hath
    - 2. Degrees
      - Infancy in this life, hence
        - A spirituall war.
        - Renewing of repentance.
      - Mans estate or perfect age
    - 2. Parts
      - Mortification.
      - Vivification.
  - Glorification which is
    - Begun in foure degrees
      1. Apprehension of Gods love.
      2. Undoubted hope, whence assurance, from which ariseth.
         - Consolation.
         - Peace.
         - Joy unspeakable.
      3. Abundance of spirituall gifts.
      4. Experience of Gods good Will and kindnesse.
    - Perfected
      - To the soule at death.
      - To soule and body at Resurrection.

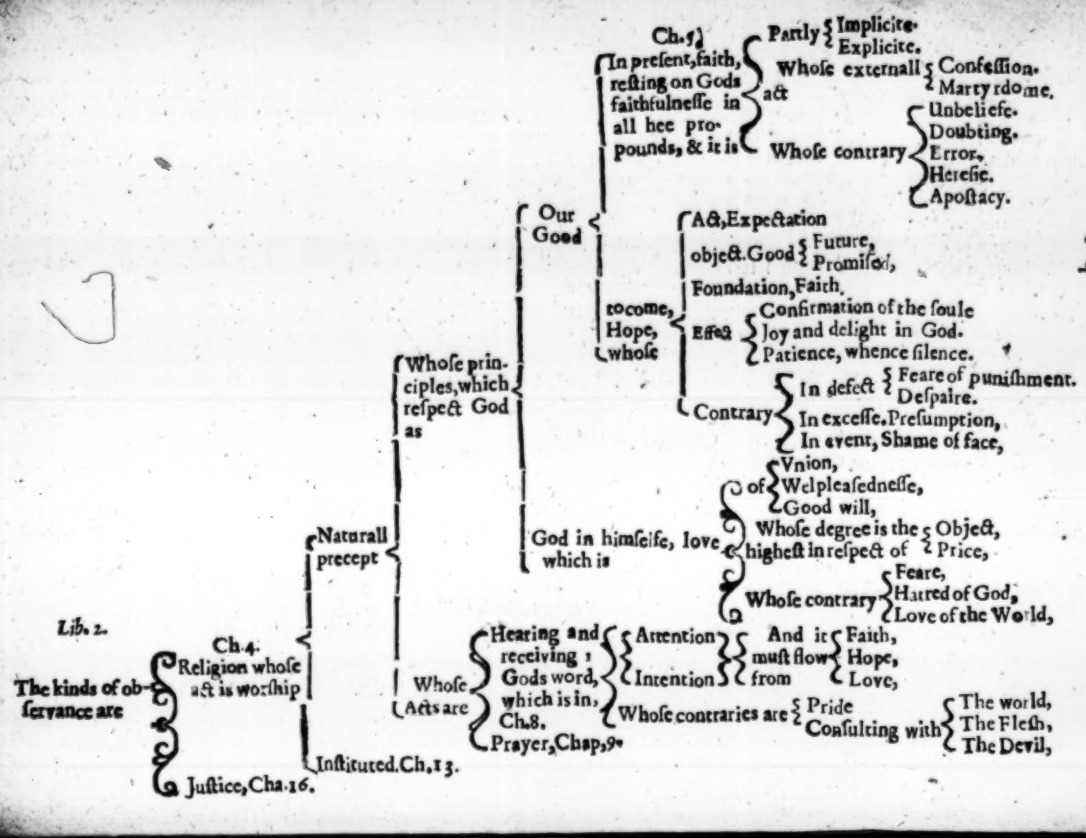
Lib. 1.

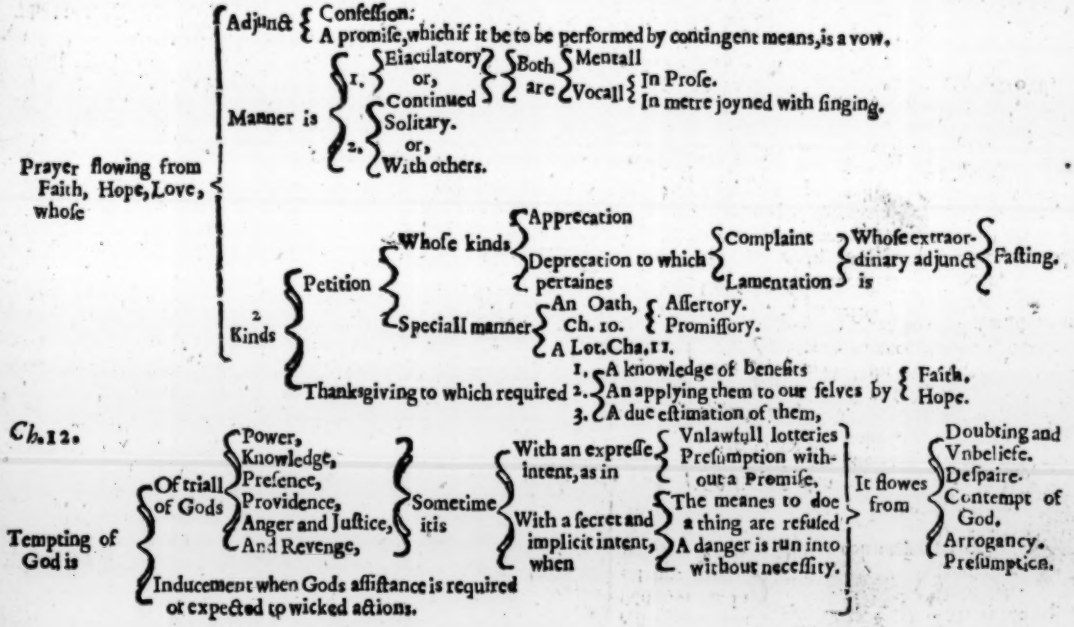
The Church is considered, as
- Mysticall, *Chap.* 31.
  - Militant
    - Visible
      - Purer.
      - Impurer.
    - Invisible
  - Triumphant
- Instituted, *Cha.* 32.

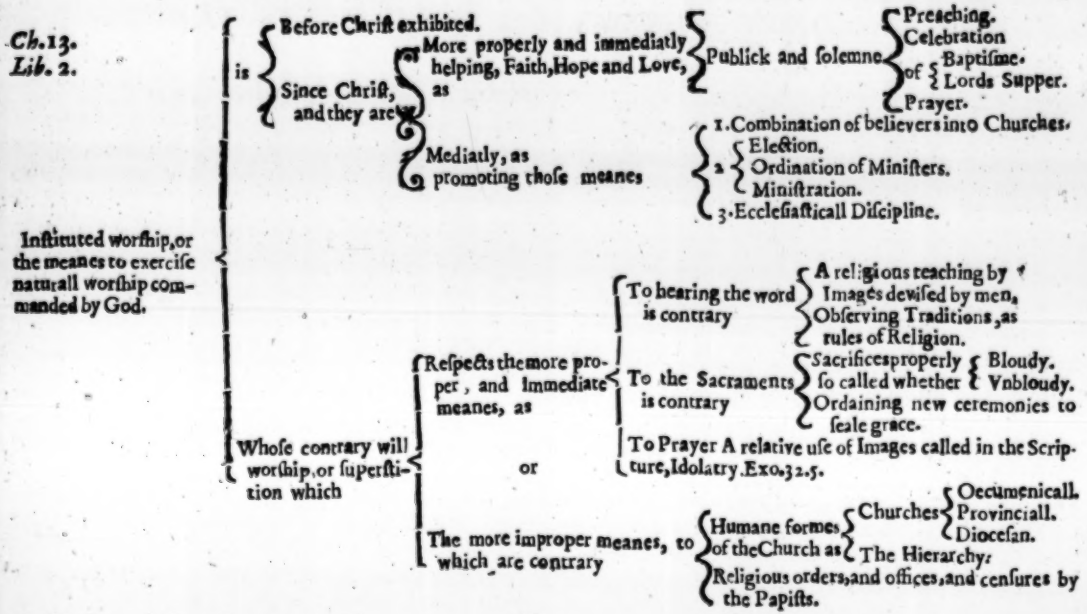

The meanes of application are
Principall
Ministery of the word, which is
Extraordinary
Who were
Prophets.
Apostles.
Evangelists.
From whom are the Scriptures. Ch.34.
To whom God revealed his will by
Voyce.
Vision.
Dreame.
Mouth to mouth.
Who were raised up for the
First instituting.
Confirmation.
Restoring the church.
Ordinary, Ch.35.
Sacraments Ch.36.
Lesse principall. Discipline. Ch.37.
Lib.1.
Ch.35.
Ordinary Ministery is for the
Preserving propagating restoring the Church
It hath 2 Parts
To bee in Gods stead to the people where preaching excelleth, in which is
Declaring the thing in the Text by
Explaining of doctrine which is
Found out
By analysis
Logicall.
Gramaticall.
Rhetoricall.
By interpreting what is doubtfull.
Handled by
Proving by
cleere testimonies.
Reasons
Illustration especially by arguments
Dissentany.
Comparate.
Deduction of uses, which concerne
Judgement
Information.
Reformation.
Practise
Instruction.
Correction.
To propound the peoples desires to God
Applying
To the mind oppressed, by consolations to which pertaine.
To the fainting, by Exhortation, to which belong.
To warne from vice, by admonition, to which pertaines.
Markes or signes
Meanes.
Remedies.


The manner of administring the covenant of grace is varied.
Lib. 1. chap. 38.
One of Christ to be exhibited.
When the Church was considered partly as
An heire
Free.
Spirituall.
Having the spirit of adoption.
An infant
Servile.
Carnall.
Having the spirit of bondage.
When the administration was varied
Before Moses
From Adam to Abraham.
From Abraham to Moses.
From Moses to Christ.
In an extraordinary.
In an ordinary way.
Chap. 39.
Another of Christ exhibited, which is
From Christ exhibited to the end of the world, which
Is called the new Testament,
Differs from the old in
Quality
Cleerenesse.
Freedom.
Quantity
Intensively, more spirituall.
Extensively
For place.
For time.
Hath
Ministers, whose
calling
The Essence
Election of the Church,
Acceptation, by him elected.
Adjunct
Antecedent, Examination,
Consequent, Ordination.
kinds
Pastors and Teachers.
Ruling Elders.
Deacons.
Diaconisses.
Ch. 40.
Sacraments
Baptisme:
The Lords Supper.
chap. 41. In the end of the world, which is done in a Act.
Resurrection.
The last Judgement.

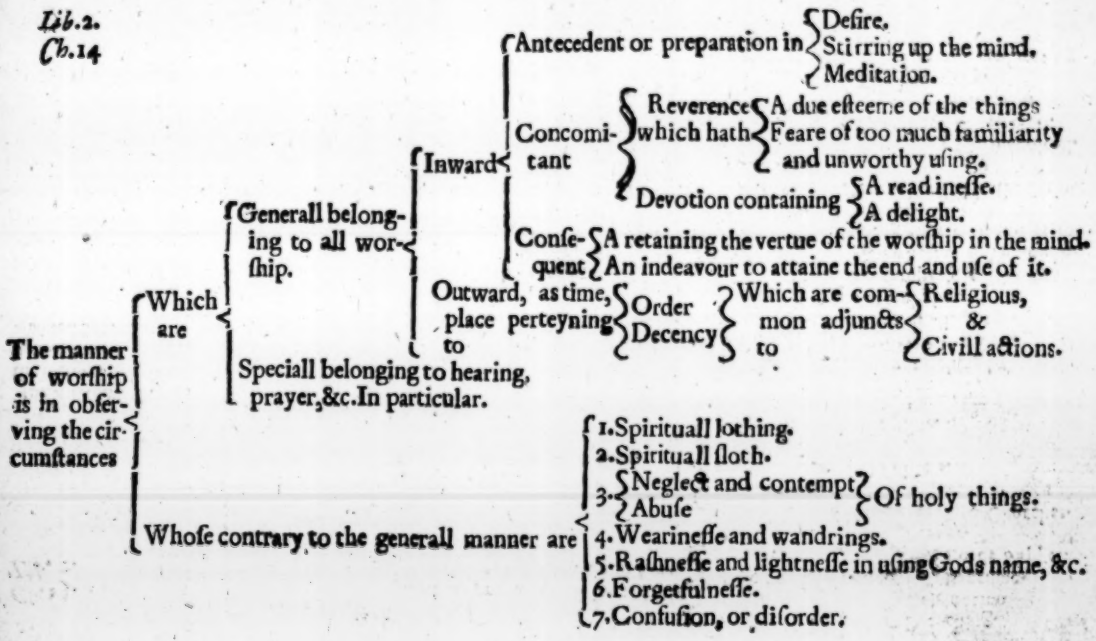

In obſervance is conſidered
1.
The manner
Principall
Immediate, ſanctifying grace,
Mediate, Faith.
Efficient
Adjuvant impulſive
1. Gods Majeſty.
2 Gods kindneſſe.
3. Gods authority.
4. The equity and utility of the things.
5. The reward and promiſes.
6. The danger of diſobedience.
The cauſes
Materiall, the Decalogue.
Formall, a conformity of our wills to Gods revealed
Finall.
Principall, Gods glory.
Leſſe principall, our ſalvation.
Sincerity, to which belongs alacrity.
Zeale, to which belongs
Love of God,
Hatred of evill,
The ſubject. The will.
The adjunct, a quiet conſcience.
The effect
Declaration
Confirmation
of
Faith.
Hope
2
The parts
Ch.3.
Vertue whoſe
Affections
Juſtice
Prudence which is exerciſed with
Circumſpection,
Fortitude which hath
Boldneſſe,
Conſtancy,
Patience,
Obſerving a proportion in doing duties.
Temperance
Diſtinctions into
Humane
Heroicall
Purging
Purged
Exemplary
Of children
Of thoſe of ripe yeares.
Heb. 5. 13.
Common which is in
Connexion conſiſting
Subordination
1. In one principle,
2. In one end,
3. In mutuall aid.
Ch.4.
The kinds
Ch.3.
Action of vertue or a good work, which is
Inward of the will only,
Outward of
The underſtanding,
Senſitive appetite,
Executing Power.


Lib. 2.
The kinds of obseruance are
Ch. 4. Religion whose act is worship
Justice, Cha. 16.
Naturall precept
Whose principles, which respect God as
Our Good
In present, faith, resting on Gods faithfulnesse in all hee propounds, & it is
Ch. 5.
Partly
Implicite.
Explicite.
Whose externall act
Confession.
Martyrdome.
Whose contrary
Unbeliefe.
Doubting.
Error.
Heresie.
Apostacy.
Act, Expectation
obiect. Good
Future,
Promised,
Foundation, Faith.
to come, Hope, whose
Effect
Confirmation of the soule
Joy and delight in God.
Patience, whence silence.
Contrary
In defect
Feare of punishment.
Despaire.
In excesse. Presumption,
In event, Shame of face,
God in himselfe, love which is
of
Vnion,
Welpleasednesse,
Good will,
Whose degree is the highest in respect of
Obiect,
Price,
Whose contrary
Feare,
Hatred of God,
Love of the World,
Whose Acts are
Hearing and receiving Gods word, which is in, Ch. 8.
Prayer, Chap. 9.
Attention
Intention
And it must flow from
Faith,
Hope,
Love,
Whose contraries are
Pride
Consulting with
The world,
The Flesh,
The Devil,
Instituted. Ch. 13.
b 3

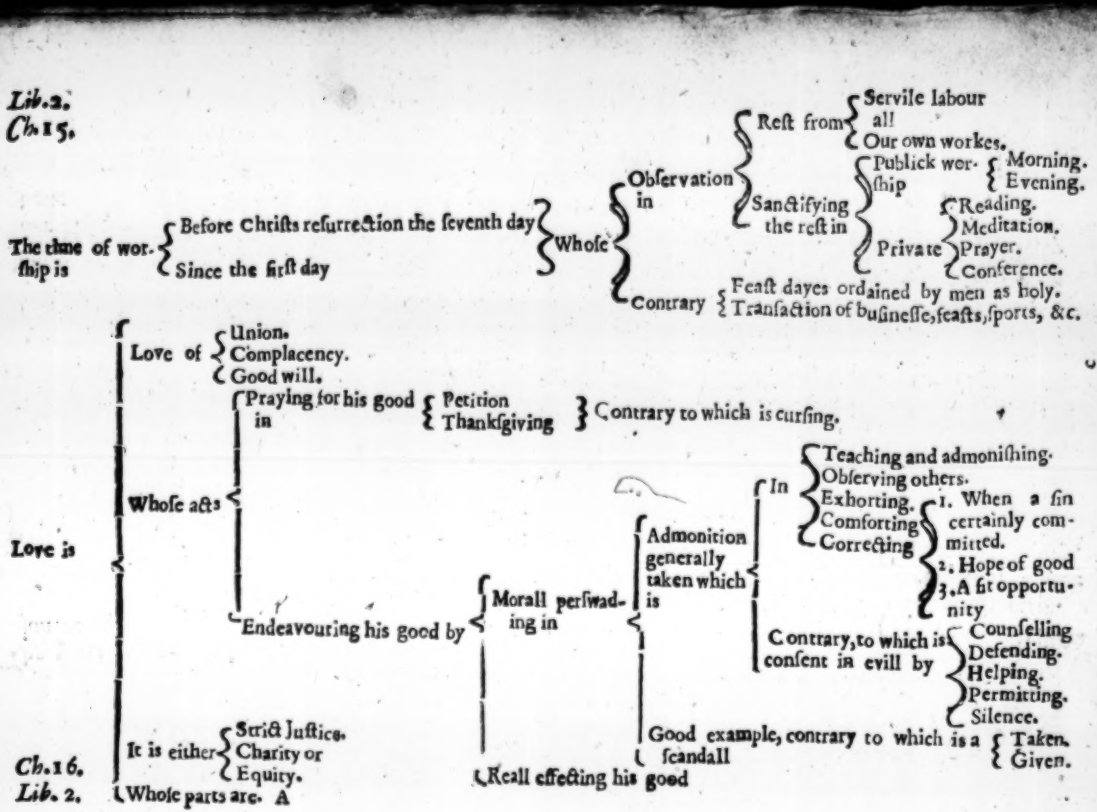

Prayer flowing from Faith, Hope, Love, whose
Adjunct
Confession:
A promise, which if it be to be performed by contingent means, is a vow.
Manner is
1.
Eiaculatory or, Continued
Both are
Mentall
Vocall
In Prose.
In metre joyned with singing.
2.
Solitary.
or,
With others.
Kinds
2
Petition
Whose kinds
Apprecation
Deprecation to which pertaines
Complaint
Lamentation
Whose extraordinary adjunct is
Fasting.
Speciall manner
An Oath, Ch. 10.
A Lot. Cha. 11.
Assertory.
Promissory.
Thanksgiving to which required
1. A knowledge of benefits
2. An applying them to our selves by
3. A due estimation of them,
Faith.
Hope.
Ch. 12.
Tempting of God is
Of triall of Gods
Power,
Knowledge,
Presence,
Providence,
Anger and Justice,
And Revenge,
Sometime itis
With an expresse intent, as in
With a secret and implicit intent, when
Vnlawfull lotteries
Presumption without a Promise,
The meanes to doe a thing are refused
A danger is run into without necessity.
It flowes from
Doubting and Vnbeliefe.
Despaire.
Contempt of God.
Arrogancy.
Presumption.
Inducement when Gods assistance is required or expected to wicked actions.


Instituted worship, or the meanes to exercise naturall worship commanded by God.
is
Before Christ exhibited.
Since Christ, and they are
More properly and immediatly helping, Faith, Hope and Love, as
Publick and solemne
Preaching.
Celebration of Baptisme.
Lords Supper.
Prayer.
Mediatly, as promoting those meanes
1. Combination of believers into Churches.
2. Election.
Ordination of Ministers.
Ministration.
3. Ecclesiasticall Discipline.
Whose contrary will worship, or superstition which
Respects the more proper, and immediate meanes, as
To hearing the word is contrary
A religions teaching by Images devised by men.
Observing Traditions, as rules of Religion.
To the Sacraments is contrary
Sacrifices properly so called whether Bloudy. Vnbloudy.
Ordaining new ceremonies to seale grace.
To Prayer A relative use of Images called in the Scripture, Idolatry Exo. 32. 5.
or
The more improper meanes, to which are contrary
Humane formes of the Church as
Churches Oecumenicall. Provinciall. Diocesan.
The Hierarchy.
Religious orders, and offices, and censures by the Papists.

Lib.2.
Ch.14


The manner of worship is in observing the circumstances
Which are
Generall belonging to all worship.
Inward
Antecedent or preparation in
Desire.
Stirring up the mind.
Meditation.
Concomitant
Reverence which hath
A due esteeme of the things
Feare of too much familiarity and unworthy using.
Devotion containing
A readinesse.
A delight.
Consequent
A retaining the vertue of the worship in the mind.
An indeavour to attaine the end and use of it.
Outward, as time, place perteyning to
Order
Decency
Which are common adjuncts to
Religious,
&
Civill actions.
Speciall belonging to hearing, prayer, &c. In particular.
Whose contrary to the generall manner are
1. Spirituall lothing.
2. Spirituall sloth.
3. Neglect and contempt
Abuse
Of holy things.
4. Wearinesse and wandrings.
5. Rashnesse and lightnesse in using Gods name, &c.
6. Forgetfulnesse.
7. Confusion, or disorder.

Lib. 2.
Ch. 15.



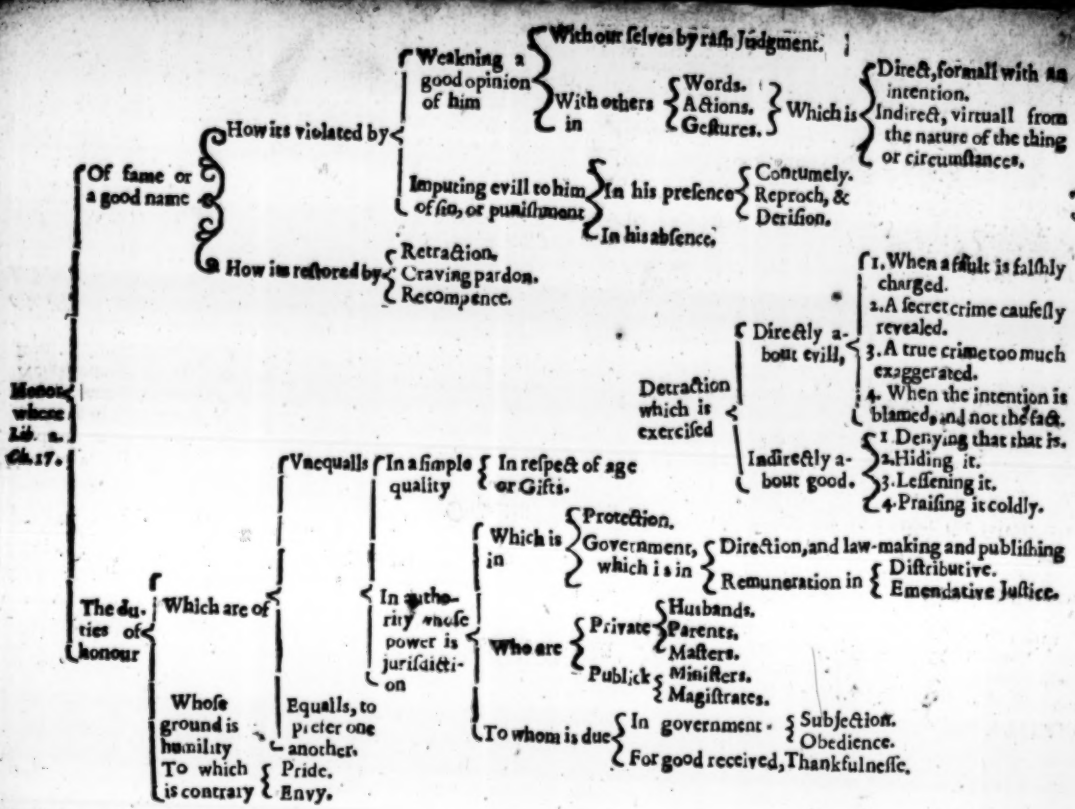
Ch. 16.
Lib. 2.

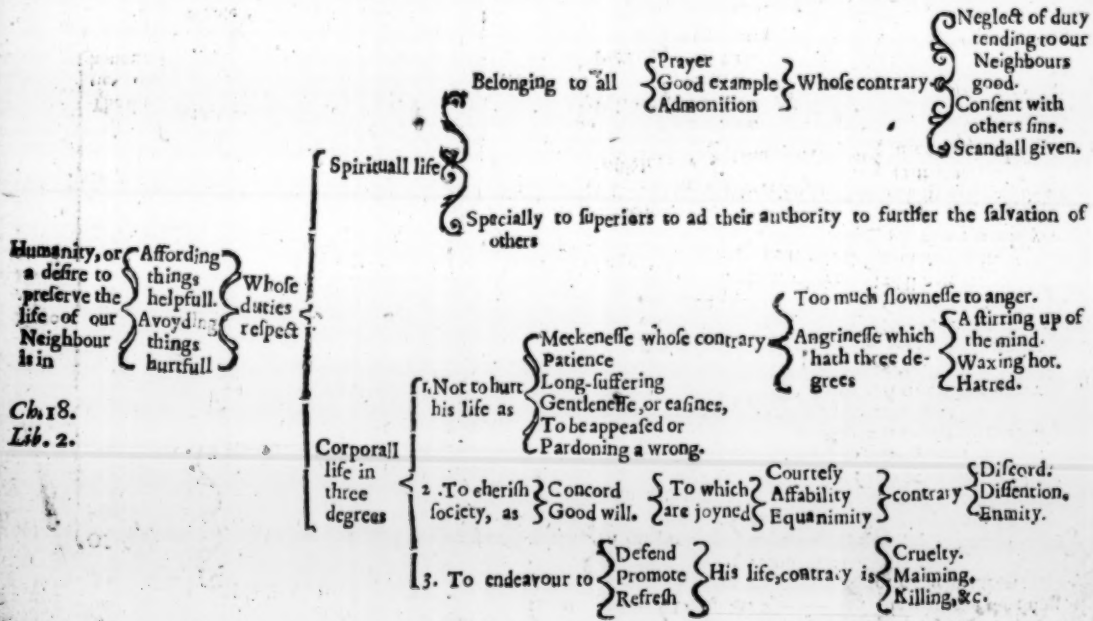
- The parts of Justice are
  - Distributive that gives to every one their own. Its contrary, Acception of persons.
  - Emendative that restores to every one their owne, and it is
    - Commutative in the equality of the thing given and received.
    - Corrective, supposing some injustice, and it is
      - Civill, correcting the injustice of the thing.
      - Criminall, correcting the injustice of the person.

      Hitherto pertaines
      - Revenge, or inflicting punishment.
      - Restitution whose contrary is injury.

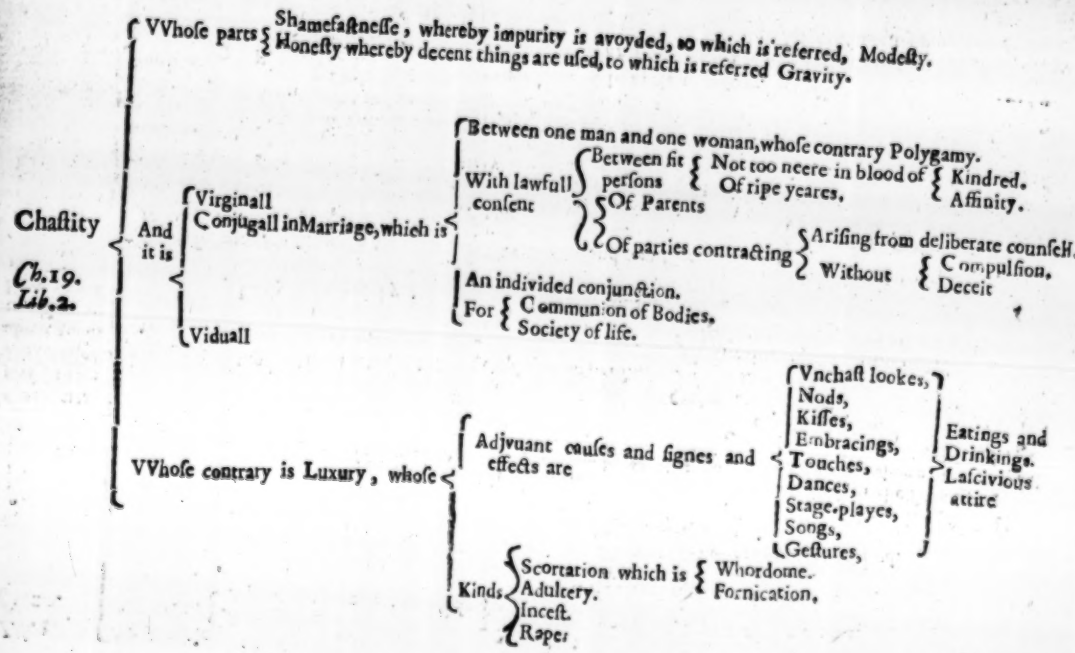
Contrary to the one is ill will
- Formall in direct intention — Whereto belongs unjust Discord, which if it be to separation in Religion, is Schisme.
- Virtuall by interpretation.

Justice affects our Neighbour
- Immediatly which respects his
  - Degree, which is honour. Precept. 5.
  - Absolute condition on which respects
    - His person in respect of
      - Life. *Chap.* 18. Humanity. Prec. 6
      - his goods. Precept. 8.
      - Purity. *Cha.* 19. Chastity. Prec. 7
- Mediatly,
  - Veracity. *Cap.* 21. Precept. 9.
  - Contentation. *Chap.* 22. Precept. 10.


Honor, where Lib. 2. Ch. 17.
Of fame or a good name
How its violated by
Weakning a good opinion of him
With our selves by rash Judgment.
With others in
Words.
Actions.
Gestures.
Which is
Direct, formall with an intention.
Indirect, virtuall from the nature of the thing or circumstances.
Imputing evill to him of sin, or punishment
In his presence
Contumely.
Reproch, &
Derision.
In his absence.
How its restored by
Retraction.
Craving pardon.
Recompence.
Detraction which is exercised
Directly about evill,
1. When a fault is falsly charged.
2. A secret crime causelly revealed.
3. A true crime too much exaggerated.
4. When the intention is blamed, and not the fact.
Indirectly about good.
1. Denying that that is.
2. Hiding it.
3. Lessening it.
4. Praising it coldly.
The duties of honour
Which are of
Whose ground is humility
To which is contrary
Pride.
Envy.
Vnequalls
In a simple quality
In respect of age or Gifts.
Equalls, to prefer one another.
In authority whose power is jurisdiction
Which is in
Government, which is in
Protection.
Direction, and law-making and publishing
Remuneration in
Distributive.
Emendative Justice.
Who are
Private
Husbands.
Parents.
Masters.
Publick
Ministers.
Magistrates.
To whom is due
In government
Subjection.
Obedience.
For good received, Thankfulnesse.

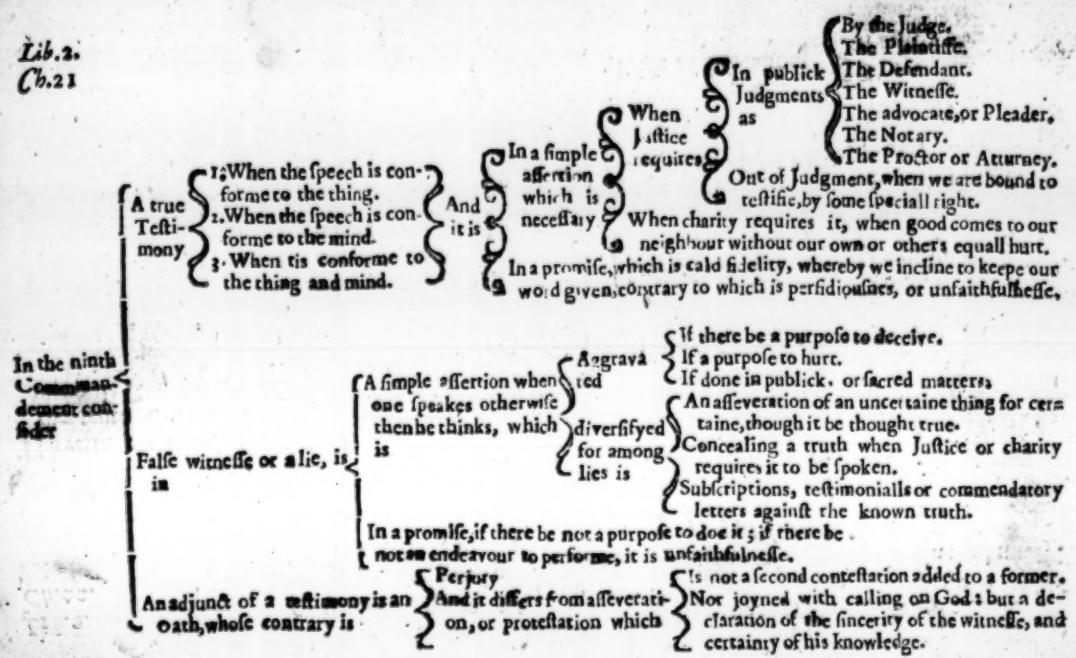

Humanity, or a desire to preserve the life of our Neighbour is in
Affording things helpfull.
Avoyding things hurtfull.
Whose duties respect
Spirituall life
Belonging to all
Prayer
Good example
Admonition
Whose contrary
Neglect of duty tending to our Neighbours good.
Consent with others sins.
Scandall given.
Specially to superiors to ad their authority to further the salvation of others
Corporall life in three degrees
1. Not to hurt his life as
Meekenesse whose contrary
Patience
Long-suffering
Gentlenesse, or easines,
To be appeased or
Pardoning a wrong.
Too much slownesse to anger.
Angrinesse which hath three degrees
A stirring up of the mind.
Waxing hot.
Hatred.
2. To cherish society, as
Concord
Good will.
To which are joyned
Courtesy
Affability
Equanimity
contrary
Discord.
Dissention.
Enmity.
3. To endeavour to
Defend
Promote
Refresh
His life, contrary is
Cruelty.
Maiming.
Killing, &c.

Ch. 18.
Lib. 2.


Chastity
Ch. 19. Lib. 2.
VVhose parts
Shamefastnesse, whereby impurity is avoyded, to which is referred, Modesty.
Honesty whereby decent things are used, to which is referred Gravity.
And it is
Virginall
Conjugall in Marriage, which is
Between one man and one woman, whose contrary Polygamy.
With lawfull consent
Between fit persons
Not too neere in blood of
Kindred.
Affinity.
Of ripe yeares.
Of Parents
Of parties contracting
Arising from deliberate counsell.
Without
Compulsion.
Deceit
An individed conjunction.
For
Communion of Bodies.
Society of life.
Viduall
VVhose contrary is Luxury, whose
Adjvuant causes and signes and effects are
Vnchast lookes,
Nods,
Kisses,
Embracings,
Touches,
Dances,
Stage-playes,
Songs,
Gestures,
Eatings and Drinkings.
Lascivious attire
Kinds
Scortation which is
Whordome.
Fornication,
Adultery.
Incest.
Rape.

Lib. 2.
Ch. 20.

- Commutative Justice is exercised about goods to which we have a good title.
  - A good title
    - Consists in { A propriety / A power to receive the profit } Which are sometime separated for a time.
  - A good title
    - Justly obtained by
      - A just occupation
        - Of that which belonged to none before.
        - Of things forsaken.
        - Of things lost whose owners cannot be found.
        - By captivity in a just war.
      - Inheritance
      - Donation
      - Reward
      - Contract which is by
        - Buying.
        - Hiring.
        - Borrowing, which is by
          - Mutuation when a thing is freely to be restored in the same kind.
          - Accomodation, when a thing as good is to be restored, to which belongs
          - Oppignoration.
    - Justly used in a lawfull way of employment or calling, to which is contrary
      - Sloth.
      - Voluntary beggery.
      - Arts, vaine, curious, dishonest.
      - Needlesse medling with others matters.
    - Justly conserved by { Parsimony / Frugality } Whose contrary, Prodigality.
  - The perfection of commutative Justice, is in liberality, to which pertaines { Free giving, and remission of a debt / Free lending. / Hospitality. } Contrary covetousnesse
  - Contrary to a good title is theft which is
    - 1. An injust taking away, which containes
      - Receiving.
      - Detaining.
      - Damnifying.
    - 2. Of that which is anothers, by
      - Propriety.
      - Power.
      - Possession.
    - 3. Against the owners will.
    - Either
      - Theft to which is referred deceit.
        - In a private matter.
        - In a publike { Taking away things due to a communalty. / Raising provision by monopolies, &c.
      - Rapine, { Oppression, / Extortion.


In the ninth Commandement consider
A true Testimony
1. When the speech is conforme to the thing.
2. When the speech is conforme to the mind.
3. When tis conforme to the thing and mind.
And it is
In a simple assertion which is necessary
When Justice requires
In publick Judgments as
By the Judge.
The Plaintiffe.
The Defendant.
The Witnesse.
The advocate, or Pleader.
The Notary.
The Proctor or Attorney.
Out of Judgment, when we are bound to testifie, by some speciall right.
When charity requires it, when good comes to our neighbour without our own or others equall hurt.
In a promise, which is cald fidelity, whereby we incline to keep our word given, contrary to which is perfidiousnes, or unfaithfulnesse,
False witnesse or a lie, is in
A simple assertion when one speakes otherwise then he thinks, which is
Aggravated
If there be a purpose to deceive.
If a purpose to hurt.
If done in publick. or sacred matters.
diversifyed for among lies is
An asseveration of an uncertaine thing for certaine, though it be thought true.
Concealing a truth when Justice or charity requires it to be spoken.
Subscriptions, testimonialls or commendatory letters against the known truth.
In a promise, if there be not a purpose to doe it; if there be not an endeavour to performe, it is unfaithfulnesse.
An adjunct of a testimony is an oath, whose contrary is
Perjury
And it differs from asseveration, or protestation which
Is not a second contestation added to a former.
Nor joyned with calling on God: but a declaration of the sincerity of the witnesse, and certainty of his knowledge.

Lib.3. Ch.22.

- The vertue commanded in the tenth Commandement, is Contentation
  - Whose adjunct is joy in the good of our Neighbour
    - Contrary to which is
      - Envy or an evill eye. *Mat.* 20.15.
      - ἐπιχαιρεκακία or rejoycing in the hurt of [illegible]. 70.34. *Obad.*12.
  - Whose contrary is concupiscence, whose
    - Cause is inordinate selfe-love. 2. *Tim.*3.2.4.
    - Parts are
      - Lust of the flesh about
        - Food.
        - Luxury.
      - Lust of the Eye about
        - Externall pleasure.
        - Profit.
      - Pride of life about
        - Glory.
        - Worldly pompe.

John Willson Book Ano Domini

John Wilson fasa

To the Reader.

These words explained are not intended for the learned, but for the unlearned, whereby they may come to the understanding of this booke and others of the same nature, and the rather because many sentences may depend on the opening of a word.

SYnecdoche, *A figure containing a part for the whole* p. 2

Genuine distribution *naturall or proper division.* p. 4

Metonymy *a figure by which the cause is put for the effect, or the subject for the Adjunct or contrariwise, the effect for the cause.* ibid.

Inaccessible *that cannot be gone unto.* p. 9

Essence *the beginning.* p. 10

Consectaries, *or conclusions.* ibidem.

Subsistence *the manner of being.* ibidem.

Abstract *the substantive as, whitenesse.* p. 11

X Con-

Concrete *the Adjective as white.* ibidem.
Imparitie *Inequality.* ibidem.
Equivocally *Doubtfull.* ibidem.
Analogically *by way of Resemblance* p. 12
Numericall, Individuall } *As one and the same thing not only in nature, but in number.* ibidem.
Dimension *the measure of a thing.* ibidem.
Immensity *greatnesse.* p. 13
Relatives *Respective.* p. 15
Individuating *Restraining or Limiting.* ibidem.
Procession *Issuing.* p. 16
Efficiency of God *his working power.* p. 19
Syllogisme *an argument.* p. 20
Identity *Samenesse of a thing.* p. 22
Termination *the relation of a worke to a particular person.* ibidem.
Analysis *resolution.* p 24
Idea *a forme or image of a thing in a mans mind* ibidem.
Quiddity *the being of a thing.* 25
Existence *the actuall being of a thing.* ibidem.
Contingent *accidentall.* 26
Simple intelligence *Gods absolute Knowledge.* ibidem.
Science *is Knowledge.* ibidem.
Sapience *is Wisdome.* ibidem.
Concomitant *Accompanying.* p. 27
Antecedent *going before.* ibidem.
Connexion *joyning before.* ibidem.
Exist *to have an actuall being.* p. 28

John Wilton Book. Anno Domini

The Table.

Passive attingency, *that is the Efficacy of the will of God, upon one thing causing another thing.* ibidem.

Contingency *by chance.* p.30

Metonymically *by a figure, the cause for the effect, or the subjects for the quality, or contrariwise.* ibidem.

Formally transient *really passing.* p.31

Virtually *that is in power.* ibidem.

Præexist *to be before.* p.32.

Entitie *the being of a thing.* p.33

Aggregation *heaping up or joyning together.* ibidem.

Incompleat *Imperfect.* p.35

Intrinsecally *inwardly.* p.42

Indissoluble *that must not be dissolved.* ibidem.

Previous *going before.* p.43

Sunteresis *that part of the understanding in which we keepe severall Notions.* p.47

Animall *living.* ibidem.

Sanction *the establishment of the Law.* ibidem.

Adjunct *helping.* p.50

Sophisticall *by a false argument.* ibidem.

Prediction *foretelling.* p.51

Homogeneall *of the same name and nature.* p.58

Detractation *with-drawing from the Law.* p.61

Theoreticall *contemplative.* p.62

Inauguration *installing.* p.85

Ubiquitary *that is every where.* p.94

Promiscuously *confused* 102.

Physicall motion *an actuall change.* p.115.

Adequate *of the same extent.* p.117
Extrinsecall *outward.* p.121
Manumission *freedome.* p.123
Transmutation *change.* p 129
Collectively *together.* p.136
Integrally *wholly.* ibidem.
Genus *a logicall terme intimating a nature common to severall kinds.* 137.
Species *is a logicall terme signifying a nature agreeable onely to severall particulars.* ibidem.
Theologicall Axiome, *a rule in Divinitie.* p. 156
Proems *beginnings.* p.161
Exordium *Preface.* ibidem.
Predication / Predicated *denomination or naming.* p.165.
Reciprocall *interchangeable.* p.167
Suspension or *abstension withholding.* p.167
Secluding *or shut out.* ibidem.
Proselytes *followers.* p.174.
Intensively *the inward vertue of a thing, extensively are outward acts of a thing.* p.176
Aberration *erring.* p.177
Classes *the lesser meeting.* p.179
Synods *the greater meeting.* ibidem.
Oecumenicall *universall.* ibidem.
Consubstantiation *the being of two substances together.* p.184.
Tropes *a translation of the signification of words* p.185
Delegated *appointed.* p.189

Lesbian *crooked.* p.199.
Ethicks *manners.* p.200
Mediocrity *the meane.* p.206
Specificall *the same in kind.* ibidem.
Ens incomplexum *a simple being.* p.222
Specificative *that makes divers kinds.* p.223
Implicite *unexpressed.* p.224
Explicite *expressed.* ibidem
Appretiatively *valuablely.* p.235
Compellation *naming or calling.* p.242
Sympathies *the agreements of nature,* } p. 243
Antipathies *the disagreements of nature* }
Appropriation *applying to one.* p. 247
Mentall *in the understanding.* p.248.
Vocall *in word.* ibidem.
Deprecation *to pray against.* p.256
Anthemes *songes.* ibidem.
Impetration *obtaining.* p.251
Appretation *praying for.* p.252
Celebration *praising.* p.253.
Metaphorically *the property of one thing is translated to another.* p. 255
Promissory *promising.* ibidem.
Assertory *affirming.* p.257
Candidly *ingenuously.* p.258
Spontaneous *willingly.* p.259
Exorcismes *conjuration.* p.260
Indefinite *unlimited.* ibidem.
Fortuitous *casuall.* ibidem
Conjecture *guesse.* p.261.
Pertinacious *obstinate.* p.265.

p.30[illegible]
p.271
[illegible] *abounding.* ibidem.
[illegible] *slander.* p.273
[illegible] ibidem.
[illegible]ively *in this place terminated.* p.275
[illegible]ectively *referred by.* ibidem.
[illegible]thites *things offered to idolls.* p.276
[illegible]nation *seating.* p.280
Prolepsis or Anticipation } *The declaring of a thing before that shall bee done afterward.* p.283.
Polygamy *many mariages.* p.285
[illegible]mbration *shadowing.* p.228
Judiciall *the Lawes for the Common-Wealth.* p.289.
Allegorically *figuratively.* p.295
Concession *granting.* ibidem.
Mechanicall *Handiwork.* p.301.
Disparity *inequality.* ibidem.
Emendative *correcting.* p.307
Commutative *changing.* ibidem.
Criminall *faulty.* ibidem
Parsimony *sparing.* p.328
Pedagogy *Child-hood.* 289.
Accommodation *fitting.* p.289

FINIS.